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Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
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PROTESTANT?

THE GREAT INVITATION

JUNE 1956

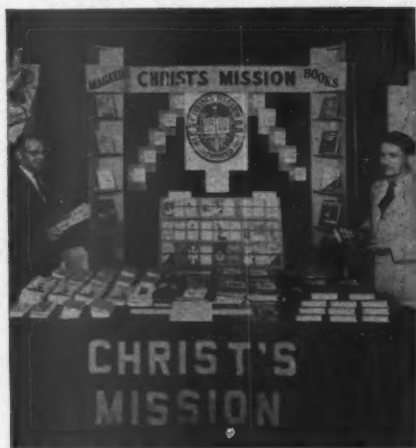
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VOL. 17 JUNE, 1956 NO. 6

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Editor: Walter M. Montañó

Converted Priests on the staff of Christ's Mission — • ANGELO L. LO VALLO • FRANCIS J. KIEDA
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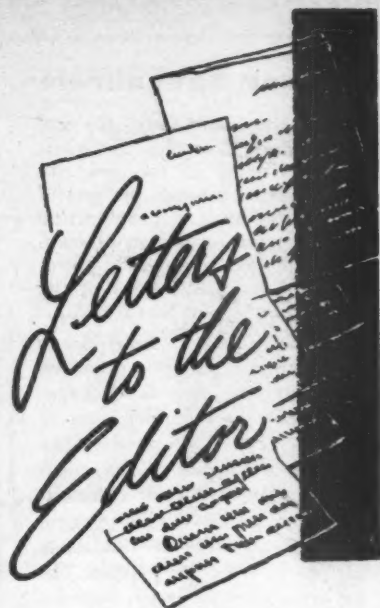
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Reformer Savonarola

Florence, the home of Medici and the Renaissance, was also the home of all the excesses of the new culture. Here arose, towards the end of the fifteenth century, a prophet and preacher of penance, a man of magnetic personality and singular power—Girolamo Savonarola, Prior of the Dominican Convent of San Marco.

From the pulpits of San Marco and the Duomo, Savonarola preached to ever increasing crowds of eager listeners in the words and images of the Old Testament Prophets. "The Church will be chastised," he cried, "and then renewed, and this will come to pass quickly." The pagan-minded and pagan-lived humanists in high places were the peculiar object of his righteous anger, and he poured out upon them the vials of his scorn: "Go to Rome and through the length and breadth of Christendom: in the palaces of the high and highest ecclesiastics, you will find everyone busy with the books of the ancients, declaiming poetry, and turning elegant rhetorical phrases. As though they could guide souls with Virgil, Horace, and Cicero! They feed the ears of their hearers with Aristotle and Plato, Virgil and Petrarch. Why do they not teach the one thing necessary? Because it does not appeal to them, because the be-all and end-all of their existence is ambition and pleasure!" . . .

On All Saints' Day [1517] Luther nailed his Ninety-five Theses on the door of the castle church of Wittenberg. Savonarola's prediction was to become true: the Church had to be chastised before it could be renewed. (Rev. John Laux, Catholic historian, in *Church History*, pp. 414-17)



REALIZES AIM

My desire is to see others read your good magazine and get aroused out of their sleep and realize the aim of the Roman Catholic church. May God bless you all.

H.E.B., Michigan

GOD AND COUNTRY

You are doing a wonderful job "for God and country." Catholicism (the Roman kind) is a far greater menace to America than Communism. Your splendid magazine, the format of which has been so greatly improved since you became editor, should be in every home in America!

G.H.T., Wash.

WHAT WE NEED

I have obtained four subscribers for the magazine and I shall continue to back your magazine as I am a "full" believer in it. I just hate to miss out on any of the issues.

L.R., Wash.

WONDERFUL ABIDING PLACE

With great interest I read in the December number of your magazine article "Heresy in the Roman Catholic Church" by Ladislav Kubat. I translated it for you from the Czech language. I wish you could have published the whole pamphlet.

Sir, I wish you would send me a few copies of December 1955 for my friends and a Catholic priest. I am a retired Methodist missionary and my pension is small.

Lately I received news from Czechoslovakia stating that Rev. Kubat was called by the Lord to the eternal mansion. He was a humble and loyal servant of the Lord.

Joseph Dobes, Houston, Tex.

INTERESTED FRIENDS

Think you are doing a wonderful work with your magazine—would like to get behind this.

K.C.B., Ohio

TRUE

I know I shall not ever want to be without the magazine.

Mrs. G.L.E., Indiana

NEVER WRITTEN

I have been a subscriber for several years to your wonderful magazine but have never written to tell you how much we enjoy it, especially the "new" CONVERTED CATHOLIC.

Mrs. D.N.S., Illinois

EXCELLENT

The CONVERTED CATHOLIC magazine that I subscribed to for our Public Library shows evidence of being used—and they are placed in the rack next to the Knights of Columbus magazine which doesn't look as if it had ever been opened!

Mrs. H.R.R., Michigan

MISSION WORK

God bless you in the great work; it has been a blessing to us to read of the help that you are able to give those who want to know the truth. We wish that we could do more, and please know that you have our prayers. We use your publication here to help the Catholic men who come our way to find CHRIST.

J.F.McI., Texas

SWELL

I got your magazine for December and also January—they are swell.

G.M.C., Canada

BEYOND DESCRIPTION

Please enter my name as a subscriber to the CONVERTED CATHOLIC. I appreciate this magazine beyond my ability to describe. I just wish it were possible to get every American citizen to read it. May the living God guide Dr. Montañó and all his helpers.

Mrs. J.P., Oklahoma

EYES OPENED

Thank you for the free copies you have sent. I was never a Roman Catholic but certainly needed my eyes to be opened.

A.H., O.

WELL WRITTEN

The magazine is extremely well written, courageous, very enlightening and we are thankful to God that there are men like those associated with Christ's Mission who have the courage to expose Romanism for what it is. May God continue to bless you all.

M&F.H., Canada

STIRRED HEART

Many Christian magazines come to our address but none stir my heart like the CONVERTED CATHOLIC.

Mrs. J.C.J., O.

CONTINUE

Of course I desire to continue my subscription to the wonderful magazine you are now editing and am enclosing five dollars for a three-year subscription.

C.H.M., Massachusetts

GLAD NEWS

We appreciate your magazine more than ever; its new form is excellent messages also. May the dear Lord continue to use you more and more. In December we had the joy of having an ex-nun with us. The Lord used her to bring a fine number to the faith in Christ and also enlightened many as to the life in the convents. We pray for and with you about the work of telling others the Glad News.

C.A., Honduras

GOOD WORK

I only wish it could be an influence to many more uninformed and indifferent Protestants. Recently I sent in five new subscriptions.

M.B.D., Tenn.

INSTRUMENTAL

I have received one issue of your magazine, "Converted Catholic." I found it to be most enjoyable and received a real blessing from it. I thought you might be happy to know that it was very instrumental in guiding the mind of a brand new Christian, a converted Catholic. I believe he is now going to subscribe to the magazine. May our Lord continue to bless you in your battle against "Babylon." It is a wonderful work.

C.F., Illinois

MORE

Your CONVERTED CATHOLIC magazine is all that you claim it to be in your letter and perhaps more, to my estimation. Having only seen the "new edition" I cannot compare.

J.I., Mich.

AMERICA TODAY

Last year a movie theatre was closed down by a Catholic priest in Bellmore for showing Martin Luther. And here in free America! By what right could he do this? Protestants made no protest against the Miracles of Fatima when shown all over the nation. Catholics seem to have more to say and more power in non-Catholic countries than Protestants have in Catholic countries. The closing of the theatre proved to me that the truth always hurts and must be crushed at all costs. May the CONVERTED CATHOLIC magazine continue to flourish to the end of time.

A.E.H., New York



EDITORIAL

WALTER M. MONTAÑA

SALVATION: GIFT OR COMMODITY?

WHILE THE POSITIVE PROCLAMATION of the Gospel of Christ is of prime importance, Protestants must be thoroughly conversant with the basic premises of their faith. Such knowledge invariably leads to the discovery that the difference between Protestantism and Roman Catholicism is basically the same today in our American communities as it was at the time of the Reformation when courageous Roman Catholics began to protest against the errors and corruptions of their own Church.

For four thousand years before Christ there was no saviour, though there was a universal desire for one in the hearts of all men. During this period two common elements were found in all religions: a sacrificial priesthood and the teaching of an incomplete salvation. In the case of God's people salvation was contingent upon faith in a future Redeemer typified by the sacrificial services; but the heathen nations had no such hope.

In general, the priests were looked to as mediators between God and man. Such an exalted position tended to corrupt them. They were regarded by the people as more than human and frequently used their power over the souls of men for political purposes. Since they could not offer assurance of complete salvation after death, the best they could offer was a continued existence of further expiation and suffering for sin under the general name of *reincarnation*.

But with the coming of Christ a completely new element was added to religion: *complete salvation in Christ*, for "He is able also to save them to the uttermost that come unto God by Him." (Heb. 7:25) This is what makes Christianity unique—the "Evangel," the new message. Sacrifices by priests were no longer needed. Through His death and resurrection Christ became the complete and perfect Saviour and Mediator between God and man.

It will be noted at once that Roman Catholi-

cism has retained in its doctrine of salvation the basic teachings of pre-Christian religions. In the first place, in the Roman Church, a human priest is necessary for salvation. He is believed to be a mediator between God and man who must offer sacrifice daily for the sins of men and forgive them their sins continually in the confessional.

Second, the "sacrifice of the mass" offered by Roman Catholic priests is a denial of the completeness of Christ's sacrifice on Calvary. The priest is said to complete the sacrifice of Christ (is even said "to add to and improve upon Calvary"), as if it were defective. There is no assurance of full salvation after death. The *possibility* of salvation is offered, but only through the Roman Church.

NOT BY FAITH ALONE

Yet despite this teaching of incomplete salvation—rather, because of it—the Roman Church claims tremendous powers. The pope is considered the mouthpiece of God on earth; he is the "Vicar of Jesus Christ" to whom all power is given on earth and in heaven; he is "infallible" and is able to pardon sin, grant indulgences, and so on. *Yet he can assure no one of salvation after death.*

If the pope and all the priests could assure people of salvation here and now, the entire foundation of the Roman Catholic Church as it is now constituted would be swept away. Its whole structure is geared to function in accordance with its teaching of an incomplete salvation. One can easily see why the Church of Rome, at the time of the Protestant Reformation, opposed so bitterly the reassertion of the Gospel teaching of full and complete salvation through Christ alone. For this same reason it continues to use every means to destroy the effects of the Protestant Reformation today in our American communities.

The Gospel teaching dispenses entirely with the necessity of priest and pope. (Hebrews 7 and 10) So destructive of Roman Catholic soteriology is this true Christian teaching that it is made a

mortal sin of "presumption" in the Roman Catholic teaching for anyone to believe that Jesus Christ can completely justify the sinner by grace through faith. The decree of the Council of Trent (canons 9-14) anathematize (curse) all who believe "*that by faith alone the sinner is justified,*" or "*that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sin.*"

In the third place, another teaching basic in the Roman Catholic Church is its doctrine about purgatory. This is attractive to the human heart, for it offers a second chance, in another life, to obtain the salvation that could not be secured in this life. In spite of the suffering in this place of fire and torment and the teaching that "Purgatory is a suburb of hell" and that "the temperature is about the same in both regions," it has the following advantages: it gives sinners another chance after death; it tenders the promise that priests and people on earth, by offering masses and saying prayers, can cut short their stay there; it leaves room for continued indulgence in sin (at least in venial sin), in view of the belief that expiation can be made after death. No Roman Catholic dares to hope that he will go to heaven without first passing through Purgatory. He is content to depend on the power of the priest to absolve him before he dies and so make him "not bad enough for hell yet not good enough for heaven." This is the very best that the priest has to offer.

Roman Catholicism would seem, therefore, to be primarily a religion of expedience, arranged in such a way that everything done for sinners redounds to the power and prestige of the Roman Catholic Church and its priests. Nevertheless, it is a very popular religion that not only appeals to the weakness of human nature among its own members, but also attracts a great number of the unchurched and unbelievers who are affected by the influence of its moral code in the large centers of population where Roman Catholics (and sin) abound. Bishop John F. Noll of Ft. Wayne, Indiana, admitted on March 12, 1947, that "*nearly all the evils of society prevail most where we [Catholics] live and not where Protestants live.*" (New York Times, March 13, 1947)

THE LENGTH AND BREADTH OF FREEDOM

RECENTLY THE FOLLOWING LETTER from the Rev. Donald Visscher, Presbyterian pastor of New York, crossed our desk in response to our editorial "Taxation Without Representation":

"... your magazine ... has provided an accurate source of information as to what the Roman Church 'was up to' in America and throughout the world. ... However, your editorial 'Taxation Without Representation' in the March issue would certainly seem to me to be ... 'out of your role.' There is so little in the editorial apropos of the matter of Romanism (and that little seems rather dragged in) that it could certainly be called 'gratuitous.'"

"I am not disagreeing with your right to hold the opinions expressed in that editorial, although I would like to suggest that you review in your mind the points of view of sundry tax reduction advocates: they all would curtail government services they happen to disapprove, but not, on principle, the services benefiting them. ... A good point can be made for better government stewardship of tax revenues, including better administration of foreign aid. ... I hope that you will give this point of view, however imperfectly expressed, prayerful consideration before you decide whether it has any merit.

"However, what impelled me to write was not so much an urge to change your point of view. ... My original concern was with your feeling that the CONVERTED CATHOLIC was the place to express these particular opinions of yours. ... I feel sure that most of your subscribers want from you information on Rome's threats to democracy and Protestantism: information which they can pass on to others without the need for apologizing for extraneous material with which they may disagree sincerely and profoundly. ... To publish such an editorial as this in the particular sort of magazine which CONVERTED CATHOLIC has set out to be, does seem to at least imply that your point of view regarding Rome and your point of view regarding taxes go hand in hand ...

"Are you sure Christ is calling you to fight two crusades at the same time: against Rome and against tax-supported foreign aid (or 'high' taxes in general)?"

THE CONCEPT OF FREEDOM

If Mr. Visscher were to examine the underlying causes for our editorial and consider our motivation, he would soon realize that our concern is with freedom of conscience and religion and the other basic freedoms deemed necessary to a free society. These freedoms can be maintained only as long as there is democracy—government of the people, by the people, and for the people. When this type of democracy, in which freedom rests with the individual, disappears and individual rights are surrendered to the government, for whatever reason or gain, the result is centralization of power in the hands of the few, which eventually leads to dictatorship. History furnishes too many examples for us to be misled in this respect.

One step gives impetus to another, be it ever so small. Arbitrary governments are first established when the individual loses his personal liberties and his freedom to make decisions for himself, whether civil or spiritual, social or economic. It is this concept of freedom of conscience that we are defending and that we feel is threatened by the violation of the citizens' personal liberties on the part of the federal government through the medium of taxation.

Since our field of defense covers both our Christian heritage and our American way of life (which Mr. Visscher ultimately concedes), we feel that

the tax situation lies within our province. Especially are we convinced of this when we read reports such as the following, which has come to our attention since our editorial appeared:

"The first shipload of surplus wheat," reads the news item in a Roman Catholic paper, "for overseas distribution under the U. S. Department of Agriculture's expanded program of food donations is loaded here at the Port of Houston, Texas, for shipment to Naples, Italy. Supervising the operation are Port Captain J. M. Dunn and Father John J. Roach, of Houston. Corn, rice and dried beans are also scheduled for future shipment to the needy in foreign lands."

The item describes a news photo which accompanies it. We feel that it is more than a coincidence that food destined for Roman Catholic Naples should be supervised in America by a Catholic priest. Previously we had pointed out that Roman Catholic agencies were at work in other countries distributing to Catholics, as if from Catholics, food donated by the general American public. Now we see even more clearly the hand of the Roman Church, planning and guiding, seeking at all times her own advantage.

This misuse of tax funds—ours and Mr. Vischer's—we cannot countenance, and whenever the occasion presents itself we shall protest vigorously, let the chips fall where they may.

TO ROME VIA BILLY GRAHAM?

FOR A NUMBER OF YEARS we have followed the public ministry of Evangelist Billy Graham with deep interest. As one of the sponsors of his first campaign in Los Angeles, we saw him at the very beginning of his road to prominence. With our prayers we have warmly accompanied him in his efforts to bring souls to Christ. We have praised God for his ministry, his humble spirit, and his devotion to the Lord.

But there are times in the life of an evangelist when temptations for success may ruin his entire ministry and dim the purpose of his high calling. It is with hesitancy—and only because such cases have been registered—that we mention this in connection with a man so widely favored by press and populace.

For we have been most distressed to learn that some individuals "converted" during Billy Graham's campaigns have as a direct result resolved to become not only Roman Catholics but candidates for the priesthood and for religious orders. The April issue of *Old Faith Contender* (Baptist) contains the following disconcerting news gathered from the reports of the Free Presbyterian Church of Scotland:

A well-known London evangelical Baptist minister, confining his remarks to what he could personally verify, told of a young man who was sent to his church by the counselors in the Billy Graham team. At first he seemed the most promising of all the Graham converts the minister had met. For a period of some weeks he attended the Baptist

Chapel regularly. Then one Sunday he was absent. Shortly after, the young man's counselor informed the minister that as a result of his "conversion" he had decided to study for the Roman Catholic priesthood. The minister added that this was by no means an isolated exception among the Billy Graham converts, commenting that professing faith and filling out "decision cards" were not the same as being supernaturally regenerated.

This same Baptist minister also told of another case, known to him, of a young woman who responded to one of Billy Graham's public calls. She told him she had now decided to devote the rest of her life to Christ and had therefore resolved to become a nun. Dr. Graham warmly took her by the hand, according to the report, and declared, "Dear sister in Christ, may God bless you."

The minister remarked that it was anything but a good sign that leaders of the Roman Catholic Church in the United States have praised Billy Graham openly. This tallies with an item we published last month in *Eyes of the World*: When in the Philippines Dr. Graham stated, "The Catholic Church has been extremely friendly to me anywhere I have gone."

Our sincere prayer is that Billy Graham may become conscious of the fact that compromise is a very dangerous weapon, particularly in matters of religion, and that no real and solid and enduring foundation can be built on half-hearted convictions or half-told truths. Only the truth as it is found in the Word of God can suffice to satisfy the longing of the human heart and bring about genuine conversion, "for other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11)

It is far more important to remain true to the Holy Scriptures and to the Protestant heritage than to fill out decision cards, especially if they become instruments for the aggrandizement of the Roman Catholic Church. It is far better to register fewer converts than to temporize with error. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them." (Matt. 7:16, 17, 20) Compromise cannot yield good fruit.

Salvation is of faith, not of works. The Roman Church is justification by works; the Gospel is justification by faith. If Dr. Graham's messages send people into the Roman Catholic fold, then he is failing to emphasize this fundamental article of faith on which the Protestant Reformation rests. Neither the Apostle Paul nor Martin Luther leaves any doubt on this subject.

Our readers are requested to pray that Billy Graham might preach to his public that infallible message of Christ recorded by John: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:23, 24)

THE
TRUTH
SHALL
MAKE
YOU
FREE



What is the true meaning of Protestantism?

Did it originate with Luther—or

WAS CHRIST A Protestant?

by S. Rudy Slater

AT ANTIOCH the disciples were first named Christians." (Acts 11:26) At Spire they were first named Protestants. Yet who will deny that they were Christians long before Antioch, or that there were Protestants long before Spire?

Martin Luther was not the first Protestant reformer but more nearly the last. The history of the Church is a record of continuous conflict with her reformers.

Jesus Christ was, and still is, a Protestant! The Jews themselves called Him one—a Samaritan, the name of the Mosaic schismatics who rejected the Jewish temple and its priesthood. (John 8:48)

The life story of Jesus is a continuous protest against the corrupt traditions and customs of the "God-ordained" church of that day. It is also a record of slander, persecution, and execution by that church, for the established church never recognized Christ. It remained uncontaminated by "Protestant" heresy to the end.

True, it was not the Roman Church that crucified Christ. It was her predecessor. Or was it? According to St. Paul, Jesus Christ is "the same forever." (Hebrews 13:8) And, according to Cardinal Gibbons, the Church is "the one institution that never changes." (*Faith of Our Fathers*, p. 83)

We may, therefore, safely assume that if Jesus Christ were to preach on the streets of Rome today, as he taught in Jerusalem nineteen centuries ago, He would say the same things which He said then. We may also assume that if the "carpenter's Son" were to preach against the Roman Church, as He spoke against the Judean Church, the "Church" would respond in the Twentieth Century as she responded in the First.

Today, Christ finds that the Church in Rome has reinstated everything which He abolished in the Church at Jerusalem: the religious titles and the long robes, the public fasts and repetitious prayers, the religious ornaments and Sacred Tradition, the infallible priests and martyred "heretics." Will Christ condone in Rome what He condemned in Jerusalem? Do His words spoken in Aramaic mean the opposite when translated into Italian or Latin?

The Twentieth Century (Roman) Church finds Scripture in the mouths of Protestants as offensive as the First Century (Jewish) Church found it in the mouths of the Prophets. Will the Roman Church receive Christ's words from His own lips with a better spirit than she received it from theirs? Will the "carpenter's son," Jesus, fare better than did the miner's son, Luther, or the peasant's son, Huss?

WHEN JESUS SAID, "If they have persecuted me, they will also persecute you" (John 15:20), He referred to persecution by the "Church"—not by the world. The world tried to prevent His crucifixion. It was the Church which demanded it.

When children of the Church stone His disciples in South America, are they not again stoning Christ? When they arrest His disciples in Italy and Spain, are they not rearresting Him? When they practice her asserted right to punish heretics with death, are they not again crucifying Christ?

It may be argued that even if the Church has been overzealous at times in the preservation of

truth, this alone does not validate her claims. Many leaders of the reformed religions have been equally guilty of persecution.

"And lest we should be mistaken in distinguishing between the true Church and false sects, which our Lord predicted would arise, He was pleased to stamp upon His Church certain shining marks, by which every sincere inquirer could easily recognize her as His only Spouse." According to Cardinal Gibbons, "the principal marks or characteristics of the true Church are, her Unity, Sanctity, Catholicity, and Apostolicity, to which may be added the Infallibility of her teaching and the Perpetuity of her existence." (*Faith of Our Fathers*, p. 21)

Unfortunately, none of these "shining marks" are positive identification of the true Church, though several—Catholicity and Perpetuity—are listed in Scripture as definitely identifying the true Church. (Apocalypse 17:15; 18:7) Further, each of these marks of the Roman Church was also possessed by the Jewish Church before her, and she was condemned!

UNITY

Does the Roman Church claim Unity? So also did the Jewish Church! It was the Church outside of which there was no salvation, for (as Christ told the Samaritan schismatic) "Salvation is of the Jews." (John 4:22) All other churches, including the Roman Catholic, are merely schisms of this parent stock. Therefore the Jewish Church had the greater unity.

Nevertheless, when the Jewish Church with its one temple, one high priest, one sacrifice, and one "law" also claimed "one Father, even God," Christ said they were of their "father, the devil." (John 8:41)

Unity is a mark of the church, but what kind of unity? A grafted tree, if left alone, will sprout sucker branches from its wild root stock. Though it possesses unity, the diligent gardener will prune the tree's offending branches so that it may bear its

proper fruit.

In the same way, the Catholic Church (grafted on the Roman root) became choked with pagan superstitions when "Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own." (Cardinal Newman, *Development of Christian Doctrine*, p. 373)

By the time of the Council of Trent, the traffic in Indulgences, for example, had become by her own admission "the fruitful source of many abuses among the Christian people . . ." (Session XXV) Yet when Luther proposed to prune the offending doctrine from the Church, he was called "a wild boar in the vineyard."

THE COUNCIL OF TRENT could only forbid the doctrine to bear evil fruit, for (in the words of Cardinal Gibbons) "The Catholic Church cannot be reformed . . .

"If only one instance could be given in which the Church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death-blow to her claim of infallibility." (*Faith of Our Fathers*, pp. 94, 96)

St. Augustine, in the fifth century, affirmed that the Roman Church was the infallible "vine" from which the Donatist heretics had been cut off. St. Paul, in the first century, asserted on the contrary that the Roman Church was only a "branch" of the vine, and itself in danger of being cut off for error. (Romans 11:22) Who was right?

The Jewish Church, also, was "infallible." As late as Jesus' own ministry, the Jewish High Priest exhibited his right to reveal new truth (John 11:51), a form of infallibility, incidentally, which the Roman Church does not even claim for its Pope. Yet Christ said to the Jewish Church: "Woe to you, Scribes and Pharisees . . . Blind guides, who strain out a gnat, and swallow a camel . . . You serpents, generation of vipers, how will you flee the judgment of hell?" (Matthew 23:23; 24, 33)

SANCTITY

Is Sanctity a mark of the Roman Church? It was more so in the Jewish! The moral perfection taught and publicly practiced by her Pharisees was admitted even by Christ. (Matthew 5:20; 23:3) The Roman Church on the contrary teaches and practices only a fraction of the Mosaic Law. Therefore the Jewish Church was the more "holy."

Nevertheless, Christ said to the Jewish Church: "The publicans and the harlots shall go into the kingdom of God before you." (Matthew 21:31) And He said to His own disciples: "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." (Matthew 5:20)

However, in the person of Father Smith, Bishop Noll of the Roman Church says that "the emphatic use of 'damn' and 'hell,' which is so common, is only improper, not sinful." (*Father Smith Instructs Jackson*, p. 88) This in spite of the fact that Christ specifically says: "I say to you not to swear at all . . . But let your speech be yea, yea: no, no: and that which is over and above these, is of evil." (Matthew 5:34, 37)

Again, the Roman Church considers that theft (within limits) is less than a mortal sin. "To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40." (*American Ecclesiastical Review*, January 1945, pp. 68-9)

Or, with reference to lying, the "Holy" Roman Church teaches: "It is certain, and the common opinion of all, that it is lawful for a just cause to use equivocation in the manners described, and to confirm it with an oath." (Liguori, *Theologia Moralis*, IV, 151)

This is the sanctity which the Jewish Church possessed when Christ said, "You have made void the commandment of God for your tradition. Hypocrites, well hath Isaiah prophesied of you, saying: This people honoureth me with their lips: but their

heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men." (Matthew 15:6-9)

CATHOLICITY

Is the Roman Church Catholic? So was the Jewish! So universal was the Jewish Church that her pilgrims came from every nation under heaven. (Acts 2:5) Except for a small Samaritan sect, her Mosaic authority was unrivaled. The Roman Church, on the other hand, is only one of five major divisions of the Abrahamic Faith: Jewish, Greek, Roman, Protestant, and Mohammedan. The Jewish Church consequently was the more universal.

However, Christ condemned that church in these words: "You go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves." (Matthew 23: 15)

What was South America before conversion to Catholicism? What is it today? "The Indians retain many of their oldtime beliefs and ceremonies even though they are officially Catholics, and it is not unusual to see pagan ceremonies even at the door of a Christian Church." (*Peoples of the World*, p. 382)

Christ promised that the "gates of hell" should not prevail against His Church, but such examples hardly seem the fulfillment of that promise. His Church was not only to "go into the whole world," but also to "preach the gospel to every creature." (Mark 16:15)

THE JEWISH CHURCH, too, was appointed to a perpetual and "everlasting priesthood." (Exodus 40:13) And for fourteen centuries, during six separate civilizations, both at home and in exile, in war and in peace, the Jewish Church endured.

But when that Church ceased to perform God's commands, Christ said: "Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth, till you say: Blessed is he that cometh in the name of the Lord." (Matthew 23:38, 39)

The Jewish Church had become "their house" rather than the "house of God." The promise of perpetuity did not intend to make God a prisoner of the priests. Both the Jewish tabernacle and its priesthood were founded centuries after the Abrahamic Faith itself. Its functions ceased centuries ago. Yet the kingdom of God continued without interruption.

No organization has a monopoly on God. The Roman Church, like the Jewish Church, was endowed with a franchise—not a title deed. As Christ says: "If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." (John 15:6)

APOSTOLICITY

Is the Roman Church Apostolic? The Jewish Church was doubly so! Where the Roman Church claims to trace her priesthood to the Apostles Peter and Paul by an unbroken chain of successive ordination, the Jewish Church could trace her priesthood to Moses and Aaron, not only by spiritual ordination, but by physical heredity as well. So, then, the Jewish Church was the more apostolic.

But when the Jewish Church claimed to be Moses' disciples (John 9:28), Christ challenged their claim in these words: "Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust." (John 5:45)

Does true apostolicity consist merely in the "laying on of hands" by an apostle upon a chosen successor, and by him in turn upon his successor?

Matthias was the first apostolic successor ordained by Peter and the Church, "and he was numbered with the eleven apostles." (Acts 1:26) Yet this honor was later claimed by Paul, "an apostle, not of men, neither by man, but by Jesus Christ" (Galatians 1:1), "as one born out of due time" (I Corinthians 15:8), yet in "no way come short of them that are above measure apostles." (II Corinthians 12:11)

The Roman Church recognizes Paul as one of the Apostles, and Christ recognizes only twelve. (Matthew 19:28) It would appear, therefore, that the election of Matthias was invalid. If, then, the "chiefest apostle" erred in selecting an apostolic successor, can his successors claim greater infallibility in their elections?

The Apostle Paul wrote that "all Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (II Timothy 3:17) But Cardinal Gibbons wrote that "the Scriptures alone cannot be a sufficient guide and rule of faith, . . . because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary for salvation." (*Faith of Our Fathers*, p. 112)

The author of "Acts of the Apostles" commended the Church at Berea for testing Paul's doctrine, "daily searching the Scriptures, whether those things were so." (Acts 17:11) However, the Church at Rome teaches that "even a Scriptural proof in favor of a decree held to be infallible, is not itself infallible, but only the dogma as defined." (Moehler, *Symbolism*, p. 296)

The Roman Church forbids the Scriptures ever to be interpreted "otherwise than according to the unanimous consent of the Fathers." (Creed of Pope Pius IV) Yet Cardinal Gibbons admits that "the Fathers of the Church, though many of them spent their whole lives in the study of the Scriptures, are unanimous in pronouncing the Bible a book full of knotty difficulties." (*Faith of Our Fathers*, p. 108, italics ours)

DO THESE SOUND like the words of Paul's successors? Is this the mark of apostolicity, to accuse the Apostles of not writing intelligibly, not writing infallibly, and not writing the whole truth? This seems more like the slander of their enemies.

Is the authority of the Apostles expressed in the assumed right

(Continued on page 25)



STARS OF THE PULPIT

The Great Invitation

by Dr. John E. Gronli

"COME NOW, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18)

What was wrong with God's chosen people? They had their temple with its elaborate services, its sacrifices and its splendor; surely things were not too bad. Yet the prophet as God's spokesman denounced their worship, which had become but form and empty show.

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts?

"Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." (Isaiah 1:11-15)

These are solemn words, spoken in earnest. God's covenant people had turned their hearts from God. They retained a form

As secretary of foreign missions of the Evangelical Lutheran Church, as teacher in Bible institutes and seminaries, as missionary in foreign fields, as preacher and counselor, Dr. Gronli has a wealth of achievements and experience behind him. In behalf of missionary activities he has traveled widely over several continents, where, in a spirit of cooperation with other churches and denominations, he has acted as adviser and consultant to missionaries and ministers.

The accompanying message sounds the call that embodies the whole plan of salvation: Come! He who said, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee," is also the One who said, "Come unto Me . . . and I will give you rest." In earnest tones Dr. Gronli invites the reader to "reason together" with him about this call to repentance and salvation.

of worship; they did bring sacrifices; they continued to burn incense; they even lifted their hands in prayer—but all this had become empty form and outward show. Their hearts were not in their worship.

"The corruption of the best becomes the worst." Religious forms without the Spirit become a mockery, a sham. From such

empty ritual God "hides His eyes." Even prayer had become meaningless, and God said, "I will not hear."

GUY BOWDEN in *The Dazzling Darkness* tells a story about a Y.M.C.A. worker who on a journey in Greece found himself in company with a monk from Mount Athos. The Y.M.C.A. man

regularly said his prayers, but he was puzzled by his companion's neglect of prayer. Finally he asked the monk why he did not pray.

The monk replied that he was now on his vacation, and the brethren in the monastery were carrying on the work of prayer. He explained that when he was home he took his turn in the ceremony and when he was away it went on just the same. To a child of God this seems a strange concept of prayer, but it is easy to fall into the attitude of making prayer simply a routine performance, from which God will hide His face.

"Not for myself alone may my prayer be;

Lift Thou Thy world, O Christ, closer to Thee;

Cleanse from its guilt and wrong, Teach it salvation's song, Till earth, as heaven, fulfill God's holy will."

(Lucy Larcom)

"COME UNTO ME"

The prophet's task is not an easy one. Isaiah's words must have been as unwelcome to the priests in Jerusalem as Amos' had been to Amaziah in Bethel. (Amos 7:12-13) But the prophet speaks for God, and his message must be spoken in spite of opposition, misunderstanding, and ridicule.

The prophet does not stop with denouncing the backsliding of the people, their meaningless ritual, and their vain oblations. God has not cast off His people. The call to repentance is definitely a part of the prophet's message.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1:16, 17)

"Come now, let us reason together." God is still the God of mercy. The Gospel still is preached. The great invitation has sounded down through the centuries and out among the nations, till in our time it is spoken in over 1,100 languages. In the dark periods in Israel's history

the prophets sounded their words of warning on behalf of God, but there was also the tender note of God's love: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

THROUGHOUT THE BIBLE rings the invitation: *Come!* From Genesis to Revelation God calls His people, pleading with them to come. "Ho, everyone that thirsteth, come . . . Incline your ear, and come unto me . . ." (Isa. 55: 1, 3) "Come unto me, all ye that labor and are heavy laden." (Matt. 11:28) "Let the Spirit and the bride say, Come . . ."

Israel, as a nation, did not heed the invitation and only a remnant was saved. What is the situation today? Count Keyserling a generation ago said: "The symptoms of the new Dark Age which is at hand are clearly perceived by those who have eyes to see and minds to understand. Today, as in the beginning of the Middle Ages, the new generation is completely indifferent to the ideals and aims of its fathers. Cultural traditions, however beautiful they may be, no longer carry their old convictions, be they religious, social, political or artistic. . . . The change that is taking place is as radical as the change that took place two thousand years ago . . ."

"I WANDER LOST"

The human heart is as restless today as in the day of St. Augustine, and it will not find rest till it rests in God. But we try other paths, and set up our own standards. Still the invitation sounds: *Come!*

"I cannot find Thee. Still on restless pinion



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My spirit beats the void where Thou dost dwell; I wander lost through all Thy vast dominion, And shrink beneath Thy light ineffable.

I cannot find Thee. E'en when most adoring Before Thy throne I bend in lowliest prayer; Beyond these bounds of thought my thought upsoaring, From farthest quest comes back Thou art not there."

Can man by searching find God? Can my oblations, my outward show of religion, my own pattern of righteousness bring me to God? No. But God's invitation sounds: *Come!*

"Yet high above the limits of my seeing And folded far within the inmost heart, And deep below the deeps of conscious being, Thy splendor shineth: There, O Lord, Thou art."

GOD HAS THE SOLUTION to all our quests and all our yearnings. When we accept His invitation, when we come as we are He keeps His promise: "Though your sins be as scarlet, they shall be as white as snow." Then we can go on our way rejoicing, "being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22)

God is rich in mercy. "He spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32) This is the Gospel. God's invitation still sounds: "Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2)

"I cannot lose Thee! Still in Thee abiding, The end is clear, how wide soe'er I roam; The hand that holds the world my hand is guiding, And I must rest at last in Thee my home."

(Eliza Scudder)



SHADOW OVER THE CAPITOL



Time for *ACTION!*

With Roman Catholicism on the march in America, driving wedges into every phase of a way of life conceived in liberty and opposed to ecclesiastical interference, Evangelical Christians find themselves faced with a problem of gigantic proportions as they seek to steer a judicious course through the reefs of church-state relations.

What should be the attitude of the Evangelical toward politics? toward churches other than his own? toward Roman Catholic aggressiveness? Dr. Henry H. Savage offers some pertinent comments in this analysis of the American scene.

"EVANGELICAL COOPERATION," rather than isolationism or regimentation, was advised to conservative Protestant church leaders last April 10 by Dr. Henry H. Savage, retiring president of the National Association of Evangelicals. Dr. Savage gave the keynote address in the first public meeting of the annual convention of the NAE in Cleveland, Ohio.

"No student of the Bible can deny the fact that Jesus Christ never used coercion, and never sanctioned coercion, in compelling any system of belief," he said. "Cruel, inquisitorial methods have been used in the past, and are still prevalent in some coun-

tries, seeking to coerce and compel uniform religious beliefs and practices. The church, professing to accept the promise of freedom in the Saviour, has nevertheless, whenever it has gained sufficient prestige and power, too often begun to accumulate laws, traditions, and practices which tend to take away this freedom.

"Although in the United States and Canada inquisitorial methods of physical coercion are very rare, yet there has been an increasing type of evangelical inquisition that is even worse. Physical coercion can primarily only hurt the body. Coercion based upon bitter criticism, character assassination and caustic

denunciation of those who do not subscribe in the most non-essential details with the inquisitor's views, makes the modern-day evangelical inquisition even more to be feared."

He then continued: "Within the framework of the Gospel, true evangelical Christians cannot believe in isolationism, nor in a hard and fast regimentation.

"Evangelicals must cooperate in matters that effect the welfare of the whole body, for not to cooperate is to be disobedient. For an individual Christian, or individual church, or individual group of churches to put themselves in some pigeon-hole and refuse to recognize that there are others serving the same Lord, is to bring schism in the body, and this is unscriptural . . .

"Evangelicals do not believe in regimentation. Evangelicals believe that personal incentive should never be crushed and that individuals should be encouraged to individualistic expression, whether in the use of native abilities, or in the development of personal ambitions."

CHRISTIANS AND POLITICS

Turning to government, Dr. Savage said, "I recognize there are evangelicals who do not believe a Christian should take part in politics, but because we do not believe in isolationism, we believe that every Christian, in conformity with his own conscience, should interest himself in good government in whatever way such conscience would direct.

"But, not believing in regimentation, we feel the national government should not usurp states' rights, or individual rights that are outside the principles of a national democracy. In the past, the rugged individualism of our fathers overcame problems that we now depend upon the national government to overcome. As a result, many of us still hold to the belief that individual worth supersedes party loyalty."

Dr. Savage in conclusion applied the principle of "cooperation without regimentation" to "the evangelical aversion to Roman Catholicism" and the "an-

Rita Finds Christ at Camp

"I shall never forget the days I spent at the Christian Youth Camp," testified Rita Delyiannidou. "That last night was the greatest of all because it was the night I accepted Christ. We were sitting around the fire which kept leaping higher and higher. As the flames rose, so did our enthusiasm and we began to sing hymns. Then our Pastor, Rev. Argos Zodiates, began to pray. At the beginning two girls confessed Christ and then a real miracle broke out. One after another the young people were confessing the Lord. It was as though the windows of Heaven were opened and God Himself were standing before us, bidding us to come to Him through His Son. Jesus Christ put His hand on my heart as well, and I dedicated it to Him. I said, 'Lord, I give you my heart because I know that You can lead it best.'"

This testimony could be multiplied over and over in the lives of the underprivileged Greek children who attend our Macedonian Youth Camp by the sea. They come there pale and undernourished; they leave with rosy cheeks and firm flesh. They come with all their childish sinful habits, acquired in the haunts of the very poor; they leave with Scripture verses and Christian choruses on their lips instead of careless oaths. And best of all, they leave with Christ in their hearts and the Word of God in their possession to take back to homes which in many instances are transformed by their testimonies and changed lives.

This year we are expanding our facilities, putting up new buildings, purchasing new equipment. But how will these things become a reality, and how will these poor children be able to attend this "bit of heaven on earth," unless we as Christians open our hearts to them and give them a month at camp this summer? In America such a project would seem far too costly, perhaps, but in Greece it can be done for only \$15.00. Think of it—your little boy or girl (in spirit, at least) to be transported from the crowded, dirty streets and poverty-stricken homes of the cities to the beautiful mountainous region bordering the blue Aegean Sea! Only \$1.00 will provide 20 lbs. of nourishing U.S. Surplus food for these children. Ask the Lord what He would have you do. Send in your gift now. And it may be that Rita's testimony will be echoed by some other child who has found salvation through Christ this summer because you cared.

Write to the American Mission to Greeks, Inc., Dept. C, P. O. Box 423, New York 36, N. Y., Rev. Spiros Zodiates, General Secretary. (In Canada write to 90 Duplex Ave., Toronto 7, Ont.)

swer to the rising power of Communism."

"No true evangelical Christian would ever countenance any attempt to bar Roman Catholics from propagating their tenets, because true evangelicals do not uphold the idea of coercion," he said.

ROMAN CATHOLIC PRESSURE

"On the other hand, evangelicals are amazed at the spirit of Roman Catholicism in Spain, Colombia and other places, where murders, persecutions, and property destruction are excused with statements that these activities are carried on by local church units, rather than presenting the Catholic ideology. We respond to that with the question, 'Then why does not the Pope publicly disclaim and rebuke these local authorities?'"

"With the increasing pressure that the Roman Church is applying to American government to obtain financial grants for church hospitals, church schools, increased Roman Catholic immigration, and other benefits, there is the ever-increasing threat to destroy one of our basic democratic principles, the separation of church and state. Allegiance to the Pope is allegiance to a foreign potentate, and this is un-American; such allegiance is also allegiance to a religious demigod, and this is anti-Christian."

In commenting on the inroads of the Roman Church into the American scene, Dr. Savage said, "I have with me an editorial from the March issue of the CONVERTED CATHOLIC by Dr. Montañó that I wish I could read but time won't permit. However, I am going to read some selections from a recent letter from Dr. Montañó:

ON THE RECORD

"Believe me, when a judge in the state of Kentucky rules that Roman Catholic nuns may teach in our public schools in their religious habits, *it's time for Protestant Christians to take action.*"

"When Public Welfare Funds in our large cities are channeled to Catholic charities rather than

directly to the individuals and families in need, *it's time for Protestant Christians to take action.*"

"When Negroes in Harlem must join the Roman Catholic Church if they hope to get ahead in civil service jobs, *it's time for Protestant Christians to take action.*"

"When public tax money is spent to transport Roman Catholic parochial school children, *it's time for Protestant Christians to take action.*"

"When a Protestant church cannot invite a converted Roman Catholic priest to address its congregation for fear of reprisals on its businessmen, *it's time for Protestant Christians to take action.*"

"When Roman Catholic nuns encourage Catholic school children to sell lottery tickets in direct defiance of State law, *it's time for Protestant Christians to take action.*"

"When an American magazine is forced to issue an apology for publishing a letter critical of the Roman Catholic Church in its 'letters to the editor' column, *it's time for Protestant Christians to take action.*"

"When a spokesman for the Roman Catholic Church boasts that the prayers of the Church that America become a Catholic country are about to be answered and the Catholic Church to become the dominant religious body in this country, *it's time for Protestant Christians to take action.*"

"When Christian families in Colombia are thrown into prison for reading their Bible, *it's time for Protestant Christians to take action.*"

"When the Knights of Columbus can overrule public protest and erect a twenty-foot crucifix in a public park in Indiana, *it's time for Protestant Christians to take action.*"

Dr. Savage, whose two-year term in office as the NAE president ended April 12, is the pastor of First Baptist Church, Pontiac, Michigan, and is also a president of the Conservative Baptist association in America.

Ex Post Facto Reasoning

Many Protestants have a wrong attitude toward Our Lady because they hold inadequate beliefs about our Lord. The Church itself did not really begin to see Mary in her full light until the problems about her Son had been cleared up. It took half a millennium to settle those problems about His two natures, divine and human . . . This is why the greatest Marian doctrines did not begin to appear explicitly until the fifth and sixth centuries. They were contained in the doctrines about her Son and could be seen clearly only after those were seen.

Oliver Barres in
The Catholic World, Feb. 1956

Political Shenanigans

The notion that it is highly improper, if not downright unsportsmanlike, to discuss critically certain phases concerning the political manipulations of the Roman Catholic hierarchy in the United States, is being adroitly promoted by the press essayists of the ever alert and peripatetic hierarchy.

Certain Protestants, especially many Anglo-Catholics, within the Episcopal Church, have been convinced that silence about the political shenanigans of the Roman Catholic Church is the better part of valor. And the scrupulous observance of this self-imposed taboo whereby American non-Roman Catholics refrain from timely criticism of the hierarchy has the effect of creating a state of mind that it is manifestly the imperative duty for all good Americans to come to the aid of the Roman church by simply losing their critical faculties and vocal cords.

Moreover, too many of our Protestant and other American leaders, in various fields of public endeavor, privately excoriate the Roman Catholic hierarchy for its insatiable greed for political power, yet remain stone silent in voicing the same opinions publicly for fear of being categorized as fellow travelers of communists or are frightened into silence in order to avoid the odium of being



tagged as religious bigots. For it is never beneath the dignity of those unctuous members of the hierarchy, in their horrendous wrath, to equate opposition to or criticism of their imperious demands, with calculated treason and subversion.

The Churchman, Jan. 15, 1956

On Eliminating Competition

New York—The so-called Inspiration Guild, which sold "Lourdes Water rosaries"—a practice denounced by Church authorities as scandalous—now is soliciting contributions in exchange for the water without the rosaries.

Bishop Pierre-Marie Theas of Tarbes and Lourdes, in a 1951 directive, said that "commercializing water from the Grotto of Lourdes is a scandal that must cease."

The self-styled inspiration Guild gives its address as "On Topper Lane, Levittown, N. Y." It is sending letters signed "Anne French" to persons who bought "Lourdes Water rosaries."

The letters say that "Anne French" is "very happy to inform you that I have reserved for you a generous quantity of SACRED WATER from the MIRACULOUS FOUNTAIN AT LOURDES, FRANCE."

The letters then continue in the bated-breath style of Inspiration Guild's previous "sales pitches":

"Imagine holding in your hand, touching with your fingers, actually being able to apply to yourself or loved ones WATER FROM THE MIRACULOUS FOUNTAIN AT LOURDES, FRANCE—the exact place where ST. BERNADETTE saw the vi-

YOU
BE
THE
JUDGE

sion of Our Blessed Mother . . ."

And so on. The letters then assert that "I do not want to sell LOURDES WATER," but that "if you desire, and this is voluntary on your part, you may enclose a remittance to help defray the expenses involved in this project. . . . The amount of your contribution I leave to your conscience and to your individual means."

At the bottom of the letter is a form for ordering the water. Although the letter says that "our supply is limited," it invites recipients to "list below and on the back those friends whom you think would appreciate receiving this letter."

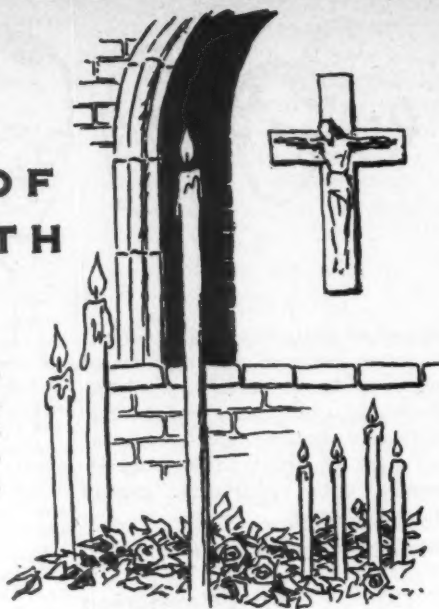
Bishop Theas, in his denunciation of those who commercialize water from the Lourdes grotto, wrote:

"Where is the respect due to the miraculous spring and to Our Lady of Lourdes? Let offenders understand my great grief at this state of affairs. They are the enemies of Lourdes and of the Immaculate Virgin. . . . I know that the people of Lourdes share in my sorrow and suffer from the inroads of Satan."

(Official distributor of Lourdes water in this country is the Lourdes Bureau, 27 Isabella St., Boston, 16. The bureau is in charge of the Marist Fathers, and is authorized by Bishop Theas for the distribution of water from the miraculous spring.) (*Catholic Universe Bulletin*, Nov. 18, 1955)

CANDLE OF THE MONTH

The Feast of Our Lady of Mount Carmel, which occurs on July 16, honors a piece of woolen cloth, called a scapular.



Cult of the Cloth

by FRANCIS J. KIEDA

"I will greatly rejoice in Our Lady of Mount Carmel, my soul shall be joyful in the Blessed Virgin Mary, for she hath clothed me with the Carmelite scapular, she hath covered me with the sign of salvation."

In such a way does the Roman Church substitute Mary for Christ and religious garb (the scapular of an order) for a spiritual "garment" (the robe of Christ's righteousness). How much more beautiful and meaningful is the original, which reads:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." (Isa. 61:10)

ST. SIMON STOCK was born of noble English parentage in 1164. At the age of twelve he embraced the hermitical way of life, making his home in the hollow of an oak tree in a deep forest. It was here that Mary supposedly appeared to him and revealed to him the existence of other hermits on Mount Carmel in Palestine, whom he eventu-

ally joined. Upon his return to Europe, he became the head of the Carmelite Order.

One evening, while he was at prayer, he beheld an apparition again, accompanied by a cortege, extending to him the scapular worn by the Carmelite monks, addressing him thus: "Receive, my dear son, this scapular of your order as the distinctive sign

of my confraternity and the mark of the privilege I have obtained for you and the children of Carmel." Simon Stock was assured that the scapular was a "sign of salvation" and a "safeguard in danger."

The actual scapular, from the Latin *scapula*, meaning shoulder, is a part of the religious garb of monastic orders, worn over the regular habit or soutane. "It consists essentially of a piece of cloth about the width of the breast from one shoulder to the other (about fourteen to eighteen inches), and of such a length that it reaches not quite to the feet in front and behind."

In imitation of these large scapulars, small scapulars to be worn also by the laity were introduced, consisting "essentially of two quadrilateral segments of woolen cloth (about two and three-quarters inches long by two inches wide), connected with each other by two strings or bands in such a manner that, when the bands rest on the shoulders, the front segment rests before the breast, while the other hangs down an equal distance at the back . . . The material of these two essential parts of the scapular must be of woven wool; the strings or bands may be of any material, and of any color."

Thus the Roman Church legislates down to the last detail the scapular of which St. Simon is the purported originator.

INSURANCE AGAINST HELL-FIRE

The Roman Breviary, which is read by priests daily, informs them of Mary's promise that "those who die piously with this garb shall not suffer eternal fire." How incompatible with Catholic dogma! And this from Mary who was recently proclaimed Queen of Heaven!

Anyone dying "piously," without the blemish of mortal sin, cannot go to hell, whether he wears a scapular or not. If the utterance attributed to Mary in the Breviary signifies anything, it means that those who fail to wear scapulars are in danger of ending up in hell, no matter how

holy their last moments on earth. This is sheer nonsense, even in Roman Catholic parlance.

A recent writer poses the following questions: "Does the wearing of a scapular guarantee exemption from mortal sin or the certainty of repentance before death? If so, what becomes of free will? The sacrament of penance avails to absolve from mortal sin. Can a double piece of woollen cloth, piously worn, have the same effect? Perhaps all the Blessed Virgin Mary intended to say was that scapular-wearing can give sufficient grace to resist temptation to grave sin, provided the sinner does not abuse his free will. But though no theologian could find a flaw in the orthodoxy of this interpretation, it would certainly damp the enthusiasm of intending purchasers of scapulars."

DOUBLE INDEMNITY

It is related that Pope John XXII also had a vision of Mary, in which she addressed him as "John, Vicar of My Son" and directed him to make it known that all who should wear the scapular would be delivered from purgatory on the Saturday after their death. This is the famous Sabbatine Privilege emanating from the apocryphal Bull of John XXII, March 3, 1322.

According to this document, Mary asked John to ratify the indulgences that Christ had already permitted in heaven. Members of the Carmelite Order were to benefit by a plenary indulgence (full remission of punishment due to sin), while those enrolled in the Confraternity were to gain a partial indulgence, that is, a third part of the temporal punishment (on earth or in purgatory) due to their sins would be done away with. Mary herself would descend on the Saturday after their demise and free them from the fires of purgatory.

The Pope concludes this Bull with these words: "This holy indulgence I therefore accept; I confirm and ratify it on earth, just as Jesus Christ has graciously granted it in heaven on account of the merits of the

Virgin Mother."

The Carmelite monk Balduinus Leersius (died in 1483) is the first to make any reference to the Bull.⁵ Another Carmelite rejected it.⁶

The authenticity of the papal document was denied by a Jesuit, Daniel Papebroch, who wrote a treatise against it. Popes Alexander V, Clement VII, Pius V, Gregory XIII, and Paul V, on the other hand, ratified the Bull. A decree of the Holy Office, dated January 20, 1613, under Pope Paul V, allows the Carmelites to abide by the concessions of Pope John's Bull.

The Congregation of Indulgences, July 4, 1908, gives a summary of the Sabbatine privilege: "It is permitted to the Carmelite Fathers to preach that the Christian people may piously believe in the help which the souls of brothers, and members, who have departed this life in charity, have worn throughout life the scapular, have ever observed chastity, have recited the Little Hours of the Blessed Virgin, or, if they cannot read, have observed the fast days of the Church, and have abstained from flesh meat on Wednesdays and Saturdays (except when Christmas falls on such days), may derive after death—especially on Saturdays, the day consecrated by the Church to the Blessed Virgin—through the unceasing intercession of Mary, her pious petitions, her medals, and her special protection."

MEDALS FOR CONVENIENCE

There are other scapulars in use in the Church of Rome, though these are not as popular as the one treated above. The following may be mentioned: the one given by the Trinitarian monks, the Servite Order of Priests, who inscribe people into the Confraternity of the Scapular of the Seven Dolors of Mary; the Scapular of the Immaculate Conception, propagated by Ursula Benincasa, and given by the Theatine Priests (Clerks Regular); the Scapular of the Passion, originated by a Sister of Charity in Paris, and given by

the Vincentian Order of priests; the Scapular of St. Michael the Archangel; the Scapular of St. Benedict; the Scapular of St. Joseph; and the Scapular of the Mother of Good Counsel.

Instead of the regular scapular of wool, so-called scapular medals may be worn for convenience' sake, around the neck or anywhere around one's person. According to a rule, the medal must be blessed by a priest having the same faculties (authorization) to bless and invest with the scapular, which the medal is to supplant. Identical privileges and indulgences are attached to scapular medals.

"... ALL FOR SIN COULD NOT ATONE"

Evangelical Christians cannot accept the necessity of any human agency, Pope or bishop, extending to men the merits of Christ as a recompense for penitential works, fasting, or the wearing of scapulars—all unbiblical innovations. Paul, writing to the Galatians (2:16), says: "Knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified."

Nothing a man can do is able to save him. True Christianity is not a bootstrap religion. Only the power of God, working through the agency of His Holy Spirit, can in any way change a man for the better and make it possible for him to be saved from the power of death and destruction, which is the result of sin. In the words of that famous hymn by Augustus Toplady:

*"Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone."*

*"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;*

(Continued on page 25)



EYES OF THE WORLD

Spiritual Bouquet for the Pope

To honor Pius XII's eightieth birthday, more than nineteen million spiritual offerings were made in the United States by all Catholics combined. The over-all figure comprehends a "spiritual bouquet" made out of 537,789 Masses, 570,246 Communions, 421,781 Rosaries, 215,866 Stations of the Cross, and 14,905,366 ejaculations.

New Changes, Old Pattern

Msrgr. Julio Caicedo Tellez, Bishop of Cali, in his pre-lenten talk styled Protestants in Colombia as a "most grave danger." Among other things the Bishop said that "the most alarming (consequence) is that upon uprooting them from the Catholic faith they throw them into the abyss of unbelief, religious indifference and practical atheism."

The facts are altogether misrepresented, for evangelical believers in Colombia are the most devout followers of their faith in Jesus Christ. Evidently the Bishop knows this, because earlier in his discourse he declared that he was warning the Catholic Church because of the "weak, sickly and almost dead spiritual life of the greater part of the flock committed to our care."

Further on the Bishop said: "Protestants, foreign and nation-

als, who have joined themselves to communism and other leftist factions, have had no small part in political disturbances and disturbances of public order." Doubtless, this is just another endeavor to link Protestants in Colombia with left-wing liberal political groups which have been operating against the totalitarian form of Colombian government.

The Gospel in Ireland

A new spirit seems to be growing up in Ireland, a spirit of inquiry, of more liberal thought, and a general willingness to receive the Scriptures. This is summed up in the words of a colporteur who has been connected with the Irish Mission (Presbyterian) for many years: "Never in the memory of anyone was there the same opportunity for colportage and the proclamation of the Gospel in Ireland."

During the year 1955 colporteurs from this mission visited 20,093 homes, 16,281 of which were Roman Catholic. Their sales were 29,746, of which 17,966 were Scriptures sold to Roman Catholics.

The Mission reports that there is no apparent change of heart on the part of the hierarchy but there is certainly a change on the part of the people, who are prepared to buy the Scriptures and listen to the Gospel message.

Parochial Schools Favored

Latest information reveals that eleven of thirty-two counties in New Mexico are transporting parochial pupils at public expense, on the basis of the permissive statute enacted only last year. County commissioners of the eleven counties agree with the attorney general that it is perfectly legal. Some Protestant groups are protesting vigorously.

This movement will spread over the entire state unless political as well as court action is taken. The officials referred to above are looking toward the next election day, and it is time that all voters do the same. New Mexico in the long run will get exactly what the majority of her voting population demand on their ballots.

Which Bible?

The Epiphany Church, Roman Catholic, of Cliffside Park, New Jersey, offered to supply Bibles for use in every classroom of the public school system. The Rev. Joseph C. Manz, administrator of the church, advanced the offer in a letter addressed to the Board of Education, predominantly composed of Roman Catholics. Stating that he was aware of the State law requiring the reading of a passage from the Bible each day, Rev. Manz emphasized the fact that the Protestant King James version was used in the public schools of the town, where from 50 to 80 per cent of the pupils in each class are Catholic.

The priest declared that reading from a Protestant Bible is "contrary to and forbidden by their religious belief." He concluded his letter by saying that his church would provide a Roman Catholic Douay-Rheims Bible, of the Confraternity Edition, for each room of the five public school buildings. Nothing was said of the 20 to 50 per cent of the pupils in each class who are not Catholic and who might be offended by the Catholic Bible. No final decision was rendered by the Board. By a five to three vote, the members of the board postponed the matter for further study.

State: Rich Uncle?

A bill which would have provided a ten-million-dollar State fund from which private and parochial schools and colleges could borrow money for construction projects at reduced rates has been defeated in the New Hampshire Legislature. The adversaries of the bill were successful in their argument that it would be "unfair for private schools to have money at the expense of the state."

Casuistry Exemplified

"As far as gambling in itself goes, it is not wrong from a moral standpoint in certain respects, and if a statute exists to govern such activities, it should be upheld," declares Mr. George I. McGough, new Bingo Commissioner of Legalized Games of Chance Control Commission of New Jersey. Mr. McGough is a graduate of St. Peter's College and Fordham School of Law (Jesuit) where his thinking was molded to conform to the standards of his church.

Where Marriages Are Undone

The Sacred Roman Rota, Vatican court of appeals from diocesan marriage courts, handed down 251 decisions during 1955, according to the Vatican Press Office. Of these decisions, 247 dealt with petitions for declarations of nullity of marriages. In 108 cases, a declaration of nullity was issued; in 139 the validity of the marriage was upheld. These 251 cases were screened from the very many decisions in this matter that are settled at a diocesan level.

Evangelicals on the Alert in Detroit

In Detroit, the City Council of Oak Park passed a resolution asking citizens and businessmen to contribute to a city-sponsored fund to help rebuild Our Lady of Fatima Roman Catholic Church destroyed by fire recently. The Council implemented its action by requesting the Mayor to appoint a committee to head up the drive.

The Council's action was opposed by the Greater Detroit

Evangelical Ministers' Fellowship. Rev. Don Rogers, pastor of the First Baptist Church, Oak Park, acted as the representative to support the GDEM'S stand. Many Catholics, Jews and Protestants in the surrounding area expressed sentiments of agreement and appreciation to the Fellowship.

The City Council of Oak Park was constrained to rescind its action, making a public statement to the effect that it did not intend its action to be a violation of the principle of Church-State separation. Subsequently, its Committee was dissolved.

PLEASE NOTE

**No JULY or AUGUST
ISSUES OF
Converted Catholic
ARE PUBLISHED**

On the School Battleground

A bill which would provide textbooks and school supplies at public expense to pupils attending any tuition-free public or parochial school has been approved by the Massachusetts State Legislature.

Rep. Stephen T. Chmura, Democrat from Holyoke, who obtained substitution for an adverse report by the committee on education, said that about 135,000 Massachusetts school children would be involved at a cost of \$1,628,000. Rep. James De Normandie, Republican from Lincoln, said that the cost to the taxpayers would be closer to \$4,000,000, adding that the state constitution would be violated.

According to the 46th amendment to the state constitution, public tax money may not be used "for the purpose of founding, maintaining or aiding" any private institution, including schools. The same amendment also says that all money raised by taxation for public schools "shall be applied in, and expended for, no other schools."

Acts of Catholic Action

While he was conducting a church service in Aprilia, near Rome, Rev. Rodolfo Bertini, Churches of Christ pastor, and several of his congregation were injured by the townsfolk, who raided the church and disrupted the service. The local police rescued the pastor and Fausto Salvoni, ex-priest, who was to address the congregation, and escorted them to Rome.

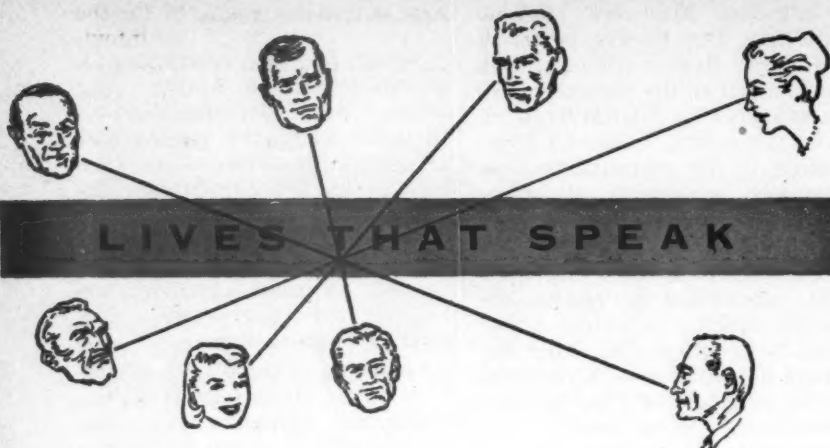
According to complaints lodged with the Italian authorities, young men belonging to a local Catholic Action group broke into the church, created an uproar, and started a free-for-all fist fight.

Vatican Policy Criticized

The first move of Roman Catholic novelist Graham Greene, upon his return from a visit to Poland, was to publicize in the London *Sunday Times* an article criticizing the attitude of the Vatican toward that country. Speaking of the recently acquired Western Territories and the policies pursued there by the Vatican, the celebrated English novelist said: "At the present moment, the Vatican policy seems directed as much against the Catholic people of Poland as against the Communist Government."

Catholics Close Schools

In a decree issued December 22, the Portuguese Government took steps to eradicate all Protestant-affiliated schools in Portuguese East Africa. The decree orders that all teachers in mission schools must have a diploma from a normal school. But the government limits the enrollment in the normal schools to Catholics only; consequently—with the exception of converts who previously attended the normal schools—Protestants are automatically cut out of teaching. This governmental decision follows, by two years, the declaration of the Portuguese Archbishop to the effect that the government must eliminate all faiths in order to protect the Roman Catholic Church.



TURNING POINT

From Priest to Radio Evangelist

by Dr. Gaspar Langella

Manuel Garrido Aldama's life-history finds its beginning in a social and religious setting very much like that of the founder of the Jesuits, Ignatius of Loyola. Both were born in a home of long Basque ancestry, in a family environment of strictest Catholic observance. Both brought to their vocation that determination of character which is typical of all Basques. But while Loyola—after the siege of Pamplona—becomes the paladin of the papal system, Aldama is called to be the herald of God's salvation and mercy on the air.

IN TRYING TO TRACE Aldama's life, the forces and the people influential in his development, one must keep in mind the tightly-knit structure of the family unit in North Spain and its traditional set of customs strictly depending on church-centered discipline. The chief influence on the young Aldama was exercised by a strong-willed and possessive mother who in her misguided religiosity sees in her boys a means of fulfilling her religious tendencies.

Following the medieval practice of offering one of the children to God as a holocaust for the privilege of having had them from God, Aldama's mother prompts her children to follow an ecclesiastical career. Backed

by her Mother Superior sister, over and over again the mother presents to the inexperienced minds of her children the great honor of serving God as a priest. When the eldest son fails to go through his seminary curriculum, the pressure is put on little Manuel. Only eleven years of age and completely unaware of the commitments implicit in the Catholic priesthood, the young Aldama is sent to Madrid to begin his thirteen-year-long training as a priest.

THE CORPSE HAS DOUBTS

In Madrid, Manuel Garrido Aldama undergoes the thorough indoctrination and the ascetic initiation that are prerequisite to the Catholic priesthood. All young

candidates for the ranks of the Catholic hierarchy are told that they do not belong to themselves any longer but to God only, whose service they are dedicating themselves. They are told that the only purpose of their lives is to work for God's glory. To this end, they must deny their spiritual and intellectual freedom in behalf of those who "lawfully" represent God on earth.

The effect of this purposeful, lengthy education is to mold the young and inexperienced minds into passive tools of an all-powerful church organization. The superiors make sure of the annihilation of all desire for free inquiry. This lengthy process of indoctrination leads to the idea so crisply expressed by Ignatius of Loyola, that a subject must be in the hands of his superiors and "a corpse in the hands of the caretakers." A knowledge of this refined psychological preparation helps one understand how young men, intelligent and cultured as they may be, can accept all the dicta of ecclesiastical authority, even if repugnant to their conscience or their good sense.

However, to the disappointment of those concerned, this long period of brainwashing and doctrinal build-up failed completely to mold the young Aldama into the prototype cherished by his superiors. On the very eve of his priestly ordination, Manuel confides to his ordaining bishop all his theoretical doubts about, and psychological resistance to, what is to take place the following day. Complacently, the bishop orders the balking Manuel to spurn those thoughts as a temptation from the evil one.

CHANGE OF PLANS

And so the young Aldama yields his will and submits to the consecrating oils. A priest now, he leaves the shaded pagéantry of the Madrid cathedral to step out into the stark sunshine of Spanish life, only to find that he is a fish out of water in that church he has just professed to serve forever. On his first appointment, in a small college town of North Spain, he narrowly misses the canonical fires when his sermon

the subject of Peter's primacy ventures onto the borderline of ecclesiastical orthodoxy. Thoughtfully, a liberal-minded physician, a member of his audience, warns him to be more careful in the future.

Harassed by the conformist attitude of his colleagues and resentful of the stifling contemporary atmosphere, the young man tries to break through the stiff circle of customs and allegiances by going abroad. After a short stay in Philadelphia, however, Aldama comes back to Spain at the insistence of his possessive mother.

But the stale climate of a society and life frozen in their church-centeredness proved to be unbearable for the young priest, who for the first time seriously thinks of leaving that church for whose service he was ordained. Since England seems a suitable place where he can carry out his decision without endangering himself or his family, he leaves for London. Once there, in charge of a small congregation, he sends a letter of resignation to the local bishop. Invited to talk the matter over with the Catholic authorities, he senses a trap and judiciously spurns the offer.

ON THE DAMASCUS ROAD

Coming out of the Roman Catholic Church was for Manuel a negative process of demolition. All the overstructural artifacts that were choking his spiritual *alan* had to be removed. That process of demolition was to constitute the necessary premise for the ex-priest's return to the simplicity of the Gospel.

Disillusioned and without convictions, on the brink of atheism, Manuel steps into a London church where a Canadian bishop is delivering a sermon on the rebirth in Christ. That Anglican cathedral was Aldama's Damascus road. It was as though the sermon was being preached to the individual, to him, Manuel Garrido Aldama. It was so direct and cogent and searched so deeply the innermost thoughts of the young Spaniard that he experienced the renovation of his inner self.

It was a painful yet sweet experience, for if his ego was shattered by the sword of the Word, it was at the same time cleansed and healed. Above all, he reached that ineffable assurance of divine forgiveness. He was a new man. He had a new perspective, a new grid of convictions. He was no longer alone in the world, at the mercy of a humanly constituted cast.

He had awakened to the realization of a Divine Comforter, of a Companion for this life and the hereafter. No longer would he experience that loneliness of heart that ceremonialism and sacramentalism were unable to fill.

It is little wonder that, when invited by the Anglican Bishop of London to join the High Church of England, Aldama was unwilling to accept a proposal that would have put him in a religious setting so similar to the one he had just left. The young convert disliked the very idea of having to say Mass again and carry on with a ceremonialism which he had outgrown. Consequently, he left the historical Fulham Palace (residence of the Anglican bishops of London) never to return there again.

"DEATH TO THE PROTESTANT!"

By this time, Aldama had married and was engaged in secular activity. Yet the thought of his fellow-countrymen isolated from the Gospel of Christ and starving for the Word of God would not give him peace. After contacting representatives of the Evangelical Union of South America, Aldama attended the Bible Training Institute at Glasgow, Scotland. Under the guidance of Dr. David McIntyre, the saintly director of the Institute, he became soundly established in Evangelical doctrine and piety. At the completion of the course, he accepted his first call—in Lima,

For twelve years amid hardships and threats, he labored to spread the Kingdom of God over the Andes. In Muquiyauyo, he barely escaped being murdered by a mob of fanatics, whom the

local priest had prepared for the assault by getting them intoxicated with alcohol. While the mob was breaking into the hall crying "*Muera el Protestante*" (Death to the Protestant!) Manuel was spirited away under the *poncho* (native cloak like a blanket with a slit for the head) of one of his companions. Though slanderously accused many times and arraigned over and over again before the police commissioner, he never failed to give his testimony of God's grace and mercy.

IN HIS MISSIONARY ENDEAVORS ON the Latin American continent, Aldama was associated with two of the outstanding missionaries of Peru, Mr. John Ritchie and Dr. Walter M. Montaña. When in Peru he succeeded Mr. Ritchie in the management of the only Evangelical bookstore in the country and also in the publication of Evangelical magazines, which later was directed by Dr. Montaña. In a memorable way he cooperated enthusiastically in the building of the first Evangelical church, of which Dr. Montaña became the first pastor.

Thus far, Aldama had followed the time-honored pattern of personal-contact evangelism, engaging in long trips over the snow-capped mountains to reach the hamlets scattered along the valleys, as far as the headwaters of the Amazon river. While on an evangelistic trip in Colombia he came to know for the first time the splendid work carried on through the gospel ministry of a radio station known as "The Voice of the Andes." Aware of the tremendous possibilities connected with the use of radio broadcasts, he went to Quito, Ecuador, to meet Clarence W. Jones, founder and director of the missionary radio station.

ON THE AIR

This new experience made him understand that the radio could be used as a powerful instrument for reaching a far wider circle of listeners. The trip to Quito was a turning point in Aldama's missionary career. It was like the opening of a door to a ministry for which God had prepared His

Out of Bondage

by DR. GABRIEL MILLON *former Carmelite priest*

NO LONGER can I remain a Roman Catholic.

Why? Because I no longer march in the same direction as Rome. Catholicism is the result of a long evolution, still unfinished, in which errors are mixed with undeniable truths. Catholicism has bound itself by itself. It cannot go in any other direction than that which it has irrevocably chosen, without denying itself. It has cut its bridges and cannot now repent. This evolution carries it daily further from the teaching of Christ and the apostles. The promulgation of the dogma of the Assumption is a new stage, awaiting still others.

I can no longer be Roman Catholic since I can no longer subscribe to doctrine which does not accept the witness of Scripture. All that is of Christ receives this witness, as Christ Himself received it. To support tradition by the authority of the Church and the authority of the Church by tradition is a vicious circle.

I can no longer be a Roman Catholic because the doctrine of Christ is infinitely richer than Catholic theology...

I cannot longer be Roman Catholic because I cannot associate in the prostitution of the Church nor in its relations with the powers of darkness. Not only does Rome seek support from the world but relations with the dead. Around the cult of "saints" and prayers for the dead a formidable spiritual system has been organized. It is one of the sins which provoked the destruction of Canaan. Catholic miracles are impure. Lourdes is one of the capitals of this impurity.

And if I have anything to say to my brethren who are still in the bondage of Rome, it is not to invite them to sit down in the shadow of a Calvin or a Wesley, but to pass on beyond... to go back to the Master. The Reformation must begin again after three hundred years of stagnation and even decomposition. In a resolute abandonment of Catholic errors, as well as Protestant ones, of Catholic traditions as also Protestant, it must recover, in the absolute of God's will, the power to start again the march of the multitudes now seated in the shadow of death.

servant, without his knowing it.

After resigning from the Evangelical Union of South America, he joined Mr. Jones in Quito at his pioneer radio station. Initiating two daily radio programs, he lent zeal and impetus to the missionary approach. The reaction to these broadcasts was violent and immediate. Hundreds of phone calls and letters reached the station daily to express the gratitude of those who had listened to the programs. Remarkably enough, even Catholic nuns and priests, unaware of the Protestant background of the broadcasts, wrote to congratulate Aldama for his messages.

On the other hand, the Catholic episcopacy in neighboring Peru (where Protestant broadcasts were forbidden by law and yet were easily transmitted from Ecuador) began to protest in an effort to move the Catholic Primate of Ecuador to take some political step to put an end to the "annoying" programs. But those attempts to silence the station whose initials were HCJB (Heralding Christ Jesus' Blessings) were destined to be unsuccessful.

It is hard to outline all the manifold ways in which the Lord used the radio station to reach far-distant people and those who otherwise would never have been reached because of the stiff social taboos still existing in South America. Aldama could recount many instances of isolated people who had been reached by his ministry, such as the telegraph man alone in the Andean Mountains who was converted through the continuous ministry of the radio station, or the son of one of the Presidents of the Republic of Ecuador, who in a moment of distress found Christ and happiness through a message broadcast by Aldama. To enlarge the span of his ministry, he even broadcasted to Indians in their native Quechua language. The returns of this multiform ministry have been recorded in an autobiographical book, with the eye-catching title *From Roman Priest to Radio Evangelist* (printed by the Zondervan Publishing House).

The life-history of Manuel Garrido Aldama clearly shows how God's ways are not our

ways. The young boy who prepared himself for the Catholic priesthood could never have suspected at that time that the Lord had His eyes on Him and that circumstances apparently irrelevant were all within a pattern that a Divine Hand had woven in advance. Like David, who at the time he defied and conquered Goliath could not suspect that the act was in preparation for the role God had in store for him; like Moses, who at the time he was managing his father-in-law's herds was maturing for that leadership to which God would soon call him—young Manuel had been prepared by the Lord for his ensuing fruitful ministry on the air.

Just as Paul, a convert himself, used every available means of travel to spread the Good News, so Manuel Garrido Aldama in a different age used every available technological advance to preach the Gospel to the people of the "Forgotten Continent." His work in the field of radio evangelism has yielded precious fruit for the Kingdom of God. His achievements are there to stay. **END**

question ? mark

by Angelo Lo Vallo and Francis J. Kieda

Question: *What does the Roman Catholic Church teach about the judgment of men after death?*

Answer: The Roman Church holds that God will judge men twice after death. The two judgments are called Particular Judgment and the General Judgment. The former occurs immediately after a person dies; the latter will happen immediately after the general resurrection.

Question: *What is the difference between the regular and secular priests of the Roman Church.*

Answer: A regular priest is one who is bound by vows and by a rule of community life, as follows: (1) He takes four vows, namely, obedience, celibacy, daily reading of the breviary, and poverty; (2) he is under the jurisdiction of the religious superior of his Religious Order, Society, or Congregation, and not under the rule of a diocesan bishop; (3) he is not incardinated (i.e., attached) to a diocese, and thus is subject to be changed from one diocese to another, from one state to another, and from one country to another; and (4) he is obligated to carry out the statutes of the particular order or congregation to which he belongs regarding dress, food, and the employment of his time.

A secular priest, however, is not bound by vows or by a rule of community life. On the contrary, according to Roman Catholic Canon Law, he is supposed to be in the world, in that he is charged with the cure of souls of a particular diocesan church, but not of the world. The following distinguishes the secular priest from the regular; (1) he takes only three oaths, namely, obedience, celibacy, and the daily reading of the breviary (he does not take an

oath of poverty; because of this, every secular priest is paid a monthly salary for his services); (2) he is under the jurisdiction of his diocesan bishop; and (3) he is incardinated to a diocese, that is, he is attached to his diocese in such a way that he cannot be transferred to another without his free consent.

Question: *In discussing immoral conditions prevalent in church and society at the time of the Reformation in the sixteenth century, my Roman Catholic neighbor asserted that things were not as bad as Protestant Reformers and bigots would have us believe. Could you furnish me with data from official Roman Catholic sources, depicting the true nature of the conditions existing at that particular time?*

Answer: The statement made by your neighbor is the usual stock answer given by many Roman Catholics who are ignorant of their Church's history and theology.

However, Pope Hadrian VI, in his letter read by his legate Bishop Francis Cheregato of Teramo at the diet of Nuremburg in 1522, honestly confessed: "I deplore with you, my brethren, the difficult situation into which the crimes of the clergy and the corruption of the morals of the Roman Pontiffs have led us; for some years we have found nothing but abuses, excesses, and abominations in the administration of spiritual things; the contagion has passed from the head to the members, from pontiffs to prelates, from these last, to mere clerks and monks, so that it would be difficult to find a single priest who was exempt from simony,

robbery, adultery, and sodomy. I hope, however, by the aid of God, to reform this deplorable condition, and regenerate the Roman court; I solemnly pledge myself to it. But the evil is so great, that I can only walk step by step to the cure." (Louis Marie De Cormenin, *A Complete History of the Popes of Rome* [Philadelphia, 1851] Vol. 11, pp. 190, 191. De-Cormenin is a Roman Catholic historian.)

Question: *Is it true that some popes have condemned the Bible Societies?*

Answer: Yes, it is. The popes condemned Bible Societies because they claim that they alone with the Bishops possess all authority to teach and interpret the Scriptures and that all authority to publish new versions of the Bible must emanate from them.

It was Pope Pius VIII, in 1830, who declared the printing presses and houses from which British and American Bible Societies printed and distributed the Scriptures to be "centers of pestiferous infection."

Pope Gregory XVI, in 1844, approved the action of his predecessor in condemning Bible societies, while Pope Pius IX even went so far as to employ abusive language in his encyclical "*Qui Pluribus*" of November 9, 1846. "These crafty Bible Societies, which renew the ancient guile of heretics, cease not to trust their Bibles which have been translated against the laws of the church, and often contain false explanations of the text."

The truly crafty ones are those interpreters of the Word of God who twist numerous texts of Holy Writ to serve their own ends and dogmas.

Question: What do Catholics mean by the term "Sacrament"?

Answer: According to the Roman Catholic catechism: "A Sacrament is defined as being an outward sign of inward grace, instituted by Jesus Christ for the sanctification of souls." The words "an outward sign" indicate a symbolic rite, such as pouring of water in baptism or an anointing, which represents to the external senses the production of inner grace; in other words, a spiritual effect is produced in the soul by the corporeal sign. Thus, a Sacrament becomes a means of obtaining grace or gaining salvation.

Evangelical Christians consider this explanation as a form of righteousness by works, which is contrary to the clear teaching of the Scriptures.

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Question: A preacher in St. Patrick's Cathedral recently declared that the special priesthood of the clergy and the universal priesthood of the laity had been co-existent essential elements of the church since its founding. Is this scriptural?

Answer: The teaching that there exists in the New Testament a special, sacrificing priesthood has no Biblical warranty. There is no indication anywhere in the Gospels that Christ instituted a new priesthood. He made no distinction in the body of believers, for He said, "I am the Vine, ye are the branches," referring to Himself and the believers, without any intermediary. The New Testament says nothing about a class or body of priests (as in the Old Law) chosen from among the believers. The New Testament priesthood is composed of all believers, with Christ as High Priest. Christians compose "a spiritual house, a holy priesthood." (1 Peter 2: 15).

A priesthood in any exclusive sense of the term is entirely contrary to the scheme of the new dispensation. As it exists in the Roman Church, it is a gangrenous growth in the Christian religious system. Peter emphasizes the perfect equality and priesthood of all believers, signifying thereby the free and unobstructed access of penitent sinners to God through Christ.

Question: Why is the Pope also acclaimed as King?

Answer: When the Pope appears in St. Peter's Basilica on any festive occasion, such as the canonization of a saint, many people in the crowd shout "Eviva il Papa e Re!"—"Long live the Pope and King!" The Pope today is actually an earthly ruler, a king, in his Vatican domain, as he has been in the Papal States for over ten centuries, from Charlemagne's concessions at the beginning of the ninth century to the loss of the Papal States in 1870.

The popes claim to be the successors of Christ, "possessing all power in Heaven and on earth," but they do not follow His example. Christ said that His Kingdom was not of this world. (John

18:36) When the people desired to crown Him king, He withdrew into the mountain (John 6:15), never seeking external glory, but always the glory of His heavenly Father.

Question: While visiting Roman Catholic Churches, I noticed the symbol of a fish used quite extensively in religious decorations. What does it mean?

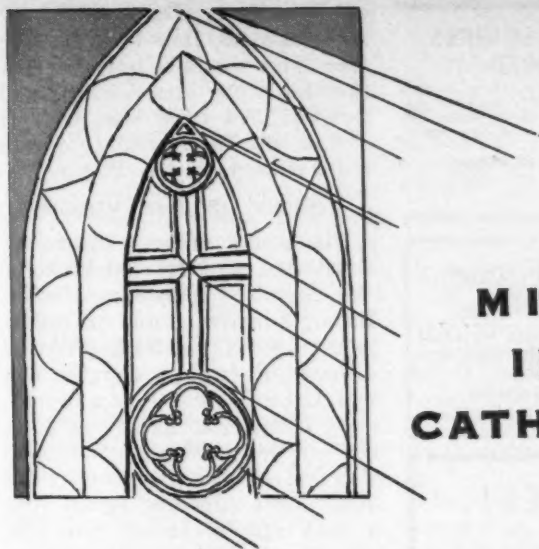
Answer: The use of a fish as a Roman Catholic symbol can be traced back to the second century. It is used to represent Christ. Roman Catholic liturgists justify its usage on the basis of the Greek term for fish: *ixous*. An acrostic derived from these five letters gives birth to the following Greek expression: "INSOVS, XPISTOS OEOU UIOS SOTER—Jesus Christ, Son of God, Saviour." Therefore, the Roman Church tells her adherents that the fish symbol refers to the deity of Christ and to His redemption.

Question: In discussing the Papacy, my Roman Catholic friend stated that only a cardinal could be elected Pope. I reminded him that in past centuries some Roman Catholic laymen have become popes. He said this was an untrue and unproved assertion, invented and passed on by bigots. Who is correct?

Answer: Any Roman Catholic male subject, *per se*, whether he be a layman, priest, bishop, or cardinal, who has attained the use of reason, can be elected pope, provided, however, he is not a heretic, schismatic, or notorious simonist. This is exactly what the Roman Church teaches. If a male Roman Catholic subject other than a cardinal were today chosen pope, he would first be quickly ordained in the following major orders of the Roman Church: subdeacon, deacon, priest, and bishop.

It is correct that some Roman Catholic laymen have in past centuries been made pope. Even Roman Catholic histories record these factual instances. To support our contention, we cite three: Gregory X (1271-1276), Honorius IV (1285-1287), and Gregory XI (1370-1378).

by L. Kessell



MIRAGE IN THE CATHEDRAL

THE

VIRGIN OF

GUADALUPE

THERE IS A TENDENCY THESE DAYS, even on the part of Evangelical Christians, to feel that the Roman Catholic Church is changing its views. The church permits Bible reading, they say. It fights for the suppressed. It is helping to solve labor problems. It is attempting to counteract crime and immorality. It is opposed to the atheistic tendencies of liberals and communists.

All these things are true. And we should be thank-

ful for all influences for good in an age when the forces of evil are so powerful. But there is one sphere in which the Roman Catholic Church has not changed. It is still idolatrous. If anything, it has become more idolatrous these last few years, thanks to the new teachings on the divine attributes of the Virgin Mary. Those who have lived in Latin America and other Roman Catholic countries know that the church does not change when it is in complete control.

IT WAS eleven o'clock one night when we, a group of missionaries studying Spanish in Mexico City, went to see the annual midnight procession in the church to which Juan Diego had belonged. Juan was the young Indian said to have had visions of the Virgin of Guadalupe, Mexico's patron saint, in the 1530s.

The church is a large barn-like structure in one of the poorer districts of the city. At the right, as one enters, is a large statue of Juan Diego and the Virgin.

On this particular night, the old building was illuminated by a few dull electric lights and hundreds of votive candles placed before the statues of saints lining

the walls. Pews and aisles were filled with Indians preparing for the procession. Some had stringed instruments resembling guitars, others a crude type of drum, still others incense-burners. All seemed to be of the poorest class of Indians, ignorant, ragged and disheveled.

As the procession started, the Indians began to chant a peculiar, monotonous, moaning melody to the Virgin of Guadalupe. Some seemed to be in an trance, staring ecstatically at the statues and pictures of the Virgin and raising their hands as in supplication. Others beat their drums or strummed their guitars, while those carrying incense-burners

swung them back and forth in time to the music.

Up and down the broad aisles of the church the procession proceeded slowly. Old and young, men and women took part. Many of the women carried babies who, wide awake, watched the blinking lights or listened to drums and guitars.

At about one o'clock the parish priest entered from the sacristy. The music stopped and marchers quietly filled the seats. All joined in the mass, most of the adults having memorized the responses. Many of the worshipers left during the mass, as did we.

Outside were young folks, laughing, talking, and shooting

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off skyrockets. They would have a dance later, they told us. And then there would be booths where they could buy liquor, coffee, and tortillas. All must stay till five o'clock in the morning to pay their respects to the Virgin.

VISION OF THE VIRGIN

The story of the Virgin of Guadalupe dates from the time of the Spanish conquerors, when Bishop Zumarraga and his fellow priests were baptizing literally millions of Indians into the Roman Catholic Church. An Indian, Juan Diego, was gathering flowers on the outskirts of Mexico City one day, the story goes. Suddenly there appeared before him a dark angelic being. She told him to go to Bishop Zumarraga with the message that the Virgin had appeared, asking that a church be built in that place.

After she had disappeared, Juan went to the Bishop and told of the vision, giving the message. The Bishop, however, did not believe Juan.

"You are telling a lie," he scolded. "You are trying to practice witchcraft."

But Juan Diego, returning to the place the next day, had the same vision. Again he was told to go to the Bishop and tell him of the Virgin and repeat the message that a church was to be built on that site. But the Bishop again said he did not believe the story.

"Give me some kind of proof that you have seen this vision, and I will accept your story," he

told Juan.

The next day Juan went again, seeing the Virgin as before and receiving the message for the Bishop.

"But he doesn't believe me," Juan objected. "He wants a proof of your appearance and message."

"A proof will be given," the Virgin assured him. And upon his return to the Bishop this time, a portrait of the Virgin was seen on Juan's *tilma*, or work-apron. At last the Bishop believed his story.

"You have been greatly blessed by heaven to have had the privilege of seeing the Virgin," he rejoiced. An immense church or "basilica" was built on the site where Juan Diego had his visions, the "Basilica de la Virgen de Guadalupe." And high up in a glass case, over the main altar of the church, may be seen the *tilma* with its portrait of the Virgin of Guadalupe.

A BEAUTIFUL LEGEND

"Do you believe the story of the Virgin of Guadalupe?" intelligent Mexican Catholics are frequently asked. The answer usually is: "Not as it is told. But it's a beautiful legend. And it has served one purpose, that of uniting the people of Mexico."

But what of the ignorant, poverty-stricken masses of Indians who build their religious faith and their soul's salvation on this story of the Virgin? I cannot forget the dull looks on the faces of the marchers in procession in Juan Diego's church, nor the moans, chants, and cries for help. Mexico's Indians are still a people that "walk in darkness," deceived and betrayed.

"The story of Guadalupe is not 'a beautiful legend,'" a Christian Mexican friend said one day as we were talking about the Virgin. "It was a deliberate lie told to deceive my people. Nothing was harder for me, when I became an Evangelical, than to give up my faith in the Virgin. All my comfort and hope was built on and around her, not on Christ."

And it was easy to understand the bitterness in her voice. Only through much suffering had she found freedom in Christ Jesus, her Saviour.

END

The Way of the Virgin

In Mexico, thousands walked barefoot in severe cold for three days in a penitential pilgrimage to the shrine of Our Lady of Guadalupe, proclaimed "Patroness of North, Central and South America."

Altogether, 45,000 pilgrims, in a procession extending for five miles, followed Bishop Arturo Velez Martinez of Toluca in a three-day hike to gain the coveted indulgences attached to the processional practice. Each morning the pilgrims erected a movable altar to permit the bishop to offer mass.

Was Christ . . . ?

(Continued from page 8)

of the Pope to occupy a temporal throne as "Father of kings and princes, and ruler of the world"? Jesus said, "My kingdom is not of this world." (John 18:36) "You know that the princes of the Gentiles lord it over them: . . . It shall not be so among you . . ." (Matthew 20:25, 26) "And call none your father upon earth: for one is your Father, who is in heaven." (Matthew 23:9)

Does the Roman Bishop have apostolic authority from Peter to teach and govern his fellow bishops? When Christ commissioned Peter a pastor of the flock, Peter also aspired to supervision of his fellow apostles, but when he requested an assignment for John, Jesus rebuked his presumption in these words: "What is it to thee? Follow thou me." (John 21:22)

At His departure, Christ did not say: "I go away. Hear Peter." He said: "I have not left you orphans. I will come to you." (John 14:18) "It is expedient for you that I go: for if I go not, the Paraclete will not come to you: . . . But when he, the Spirit of truth, is come, he will teach you all truth." (John 16:7, 13)

Christ did not abdicate His authority to an inferior, fallible human representative, but continues to guide and govern His Church in a superior manifestation—the ever-present infallible Holy Spirit poured out "upon all flesh." (Acts 2:17) If a single, solitary human representative of God had been expedient, Christ Himself could have remained to fill that function.

Is apostolic authority the assumed power of the Roman Catholic priest to transform "bread and wine into the body and blood of Christ through the words of consecration"? Is Christ really present in flesh and blood within the Monstrance to be worshiped by the congregation? Christ warned His Church: "If any man shall say to you: Lo, here is Christ, or there: do not believe him. . . . Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west,

so shall also the coming of the Son of Man be." (Matthew 24:23, 27)

The Jewish Church, like the Roman, possessed the mark of authority by Christ's own admission. (Matthew 23:3) Nevertheless He said to it: "The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof." (Matthew 21:43)

UNHOLY, CATHOLIC, AND APOSTATE

Like her Roman successor, the Jewish Church was "One, Holy, Catholic, and Apostolic." She was Absolute, Infallible, and Perpetual. She was rejected!

Our Lord designated only two marks by which to identify His Church from every other. These encompass all other characteristics which the true Church should possess.

The exclusive marks of the Church are Fidelity and Charity. "If you *continue* in my word, you shall be my disciples indeed." (John 8:31) And, "By this shall all men know that you are my disciples, if you have *love* one for another." (John 13:35)

Does the Roman Church possess these two marks? She rather claims that "the legal precepts in the Scripture taught by the Lord have ceased by virtue of the same authority . . . changed by virtue of the authority of the church." (Labbe and Cossart, *History of the Councils*, Vol. 14, col. 1253) Furthermore, "History surely testifies that the Roman Inquisition, if not in express words, at least in equivalent terms, has sentenced heretics to capital punishment, to be inflicted without fail by the secular arm, with manifold censures lest it fail of its duty . . ." (Lepicier, *De Stabilitate et Progressu Dogmatis*, p. 203, italics ours)

PROTESTANTISM is no less offensive, no less "treasonable," to the "official" Church today than when Christ came. It is no more respectable in a Roman Catholic world than it was in the Roman-Jewish world. To those who are ashamed of the slandered lives of some Protestant Reformers, we

would recall that Christ also was called a glutton, a wine-drinker, a friend of sinners, insane, a blasphemer, and an enemy of the state. (Matthew 11:19, Luke 23:2, John 10:20, 33)

The Reformers were not all saints, any more than all the Apostles were. But they, like the Apostles, had seen the "Church" through the eyes of Christ and could no longer conform to her traditions.

When the children of the Protestant Reformers disclaim the name, are they not again denying Christ as Peter did? When we compromise with the "official" Church, are we not betraying Christ as Judas did? Tomorrow, will we be found weeping bitterly at our cowardice, or pleading in vain for the "Church" to rescind the betrayal?

Jesus Christ is ever a Protestant! What are we?

(Note: Scripture quotations are from Douay-Rheims translation.)

Cult of the Cloth

(Continued from page 15)

*Foul, I to the fountain fly;
Wash me, Saviour, or I die.*

* * *

*"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which
flowed,
Be of sin the double cure,
Cleanse me from its guilt and
power."*

¹ *The Catholic Encyclopedia* (New York, 1913), Vol. XIII, p. 508.

² *Ibid.*, p. 510.

³ A. D. Howell Smith, *Thou Art Peter*, (London, 1950), pp. 440, 441.

⁴ *The Catholic Encyclopedia*, Vol. XIII, p. 290.

⁵ *Collectaneum Exemplorum et Miraculorum*, in *Bibliotheca Carmelitana* (Orleans, 1752), I, p. 210.

⁶ B. Zimmermann, *Monumenta Historiae Carmelitanorum* (Lerins, 1907), Vol. I, pp. 356-63.

⁷ *The Catholic Encyclopedia*, loc. cit.

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Questions that Must Be Answered, by Dr. Clarence W. Kerr (Los Angeles, Cowman Publications, 1956; 190 pp., \$2.50)

This truly remarkable book, a vigorous and trenchant analysis of current—though age-old—problems, shows clearly its pastoral origin and motivation. The ten questions that constitute the subject matter of the book were derived from a questionnaire submitted to the members of the large congregation of which the author is pastor. These ten topics were selected by the people as being the most representative of the questions that dwell in their minds. Though written in a scholarly manner and in the dignified style of the well-known author, the book nevertheless succeeds in presenting its message in a language understandable to all.

Questions like those with which the book deals are common to the Christian experience and frequently puzzle those who are trying to live the victorious life. But however commonly expressed, they would give pause to any serious thinker or philosopher or even theologian; for it is worth noting that even those who can give the best answers for someone else cannot always succeed in putting them to practical application in their own lives. Consider the scope of the table of contents:

“How Can I Know the Will of God?”

What Is the Bible’s Cure for Worry?

How Cast Our Burdens on the Lord?

Why Do the Righteous Suffer?

How Can I Have More Moral

Courage?

Why Is Persevering Prayer Necessary?

Why Does God Permit So Much Evil?

How Can I Overcome My Bad Habits?

How Can I Know That I Am Saved?

How Can I Improve My Disposition?”

In his approach Dr. Kerr does not understate the problem. He honestly puts the Christian face to face with the situation clearly stated by Paul in Hebrews 12: As “Christians” we are committed to a race in the arena of this present world. That this is an obstacle race Dr. Kerr concedes without equivocation. In considering, for instance, the problem of why the righteous suffer (pp. 65-82), he speaks from the point of view of eternity, recognizing the fact that suffering in the experience of the Christian does not separate him from God in this life nor jeopardize his eternal reward in the next. Rather, suffering is permitted by God for chastening, cleansing, educating, safeguarding.

Coming right to the heart of the matter, the author states, with utmost simplicity, “We are all sinful, and sin brings trouble.” If we ask, “But why does God permit us, who are His own children, to suffer?” he reminds us that we need also to ask, “Why did Christ suffer as He did?” (pp. 77, 78) As everything in life is chosen to serve His ends, everything is planned to reach that great ideal, namely the transformation of His children into His own holy nature.

Not in spite of His Fatherhood, but because of His Fatherhood is God’s discipline necessary.

ANOTHER QUESTION of the day is: “Why does God permit so much evil?” (pp. 117-134) It is a fact that many people are quick to blame God for the evil in the world who would never think of giving Him credit for the good. To such—Christian or not—the author offers the following quotation on the power of choice from the pen of Dr. Clovis G. Chappell: “Were you to face the choice whether you should be a man or [an oyster, which cannot suffer evil or misery], I am sure not a single one would choose the lower road. The risks that we run are very real, but the rewards are not negative rewards. They are positive. I am willing to have a capacity to rise. I am willing to be capable of suffering the very pangs of hell in order to be capable of enjoying the bliss of heaven.”

Dr. Kerr then follows with this commentary: “That which makes the human being different is god-like personality . . . Man has freedom of the will. He has the ability to make choices, to make decisions. Evil is permitted that he may use that ability and have to face doing so. The very constitution of life that makes the highest possible for man also makes the lowest. That which makes possible the thrill of gain, of enjoyment, must also make possible the suffering of loss, of sorrow. Who would want to be an animal with no godlike potential of attainment, or a puppet, imprisoned, without choice? The greatest glory in living results from being a free moral agent, subject to good and evil forces, and being able and forced to choose between and among them. This would not be true if the problem of evil were not with us.” (pp. 124-25)

Dr. Kerr’s answers belong to a province totally different from the one in which many two-dimensional theologians thrive, peddling their “smooth” merchandise to people having “itching ears.” His attitude, both as pastor and as theologian, shies away from any

catering to man's vanity. He firmly clings to the Truth as it was revealed.

Keenly aware of the tremendous implications of the reality of "original sin," he sees the folly and peril of any attempt to establish the "Kingdom of Heaven" within history, to reach perfection through human efforts within the historical society and culture. He does not give simple answers to problems which are not simple, as he well knows that the Kingdom of Heaven, though extremely relevant to every historical situation, cannot be realized in any given historical setting. It is this insight that lends vigor to the book.

The significance of the material is such that one is led to overlook the misleading character of the jacket. This is not a book of questions and answers: these are questions that *must* be answered—if one is to live victoriously and understand the complex environment into which he has been thrust by the sin of his first parents. But in spite of any regrettable first impressions, the book can be highly recommended to anyone who is after sound doctrine solidly anchored in Biblical revelation.

The Catholic Companion to the Bible (An Anthology of Catholic Writing on the Bible from St. Jerome to Jacques Maritain), edited by Ralph L. Woods. Imprimatur: Most Reverend Thomas A. Boland, S.T.D., Archbishop of Newark. (J. B. Lippincott Co., 1956; 313 pp., \$3.95)

The present collection of inspirational and critical essays, written on Scriptural subjects by Roman Catholic authors of all ages and countries, is a book with a thesis. Title, blurb, and introduction all reveal the principle that has guided the editor in the choosing of authors and passages. As the Catholic Bishop of Worcester, John J. Wright, states in his laudatory foreword, the selections have been "brought together to emphasize the extent to which the Bible is itself a Catholic book." (p. 19)

This assumption that the Bible is "a book" and not "the book" is

further explained by the bishop: "Together with Tradition, in the special sense understood by the Church, the Bible is the source of the Catholic faith." (p. 19) Consequently, the bishop's ensuing plea of Scriptural devotion on the part of the church he represents leaves us rather cold:

"People generally, including many Catholics, sometimes fail to appreciate the degree to which the Bible is a Catholic book and the measure of authentic Catholic love for the Bible. The fact that Catholics are frequently less articulate about their love for the Bible than are other Christian peoples, has been explained in terms of a certain neglect of the Scriptures on the part of Catholics. One wonders if a more accurate explanation would not be the presence among Catholics of an awe, reverential and profound, which makes them feel humble in the presence of this mighty compendium of divine revelations and sacred mysteries." (p. 20)

If this reverential and profound awe were recognized as a taboo, one could come much closer to the factual reality of the Roman Catholic attitude toward the Holy Writ.

The anthology is composed of three parts. The first section serves as a sort of general introduction to the following two, which deal *ex professo* with specific topics of the Old and New Testament. This first part is also most challenging to us, for it touches subjects such as "The Fallacy That Luther Found the Bible and Gave It to the People for the First Time in Their Own Language" by J. M. Lenhart, O.F.M.Cap., or "The Folly of Private Interpretation" by Cardinal Gibbons.

As we open the book, at the very beginning of the first part, we are greeted with an authoritative "Counsel for Bible Reading" by Bede Jarrett, O. P. The title of the essay is rather misleading, because it could have been phrased more aptly as "Warning on Bible Reading." The premise of that "counsel" is the alleged fact that "it is obvious that there are many passages, indeed whole chapters [of the Bi-

ble], that seem to have nothing to say that is likely to be at all helpful to us . . . Solidly to read through the whole text would not be conducive to much profit, and since the Scriptures were written for our instruction, it would be foolish to continue what experience tells us will give us no benefit. For the majority, therefore, it will be the New Testament which is the most frequently and hopefully used . . ." (pp. 23, 24)

In line with this discriminatory premise, Jarrett advises that one skip the details and stick to the general lines of Biblical teaching. Says he; "I must study carefully, if I really wish to make the Bible my own; not, indeed, in detail, but the main lines of the [sacred] writer's intentions, what he chiefly wishes to prove or to emphasize. This must precede my meditation, if my meditation is to be intelligent." (p. 24)

This premise sounds rather different from the Lord's imperative "Search the Scriptures" and can hardly be reconciled with what Paul states in Romans 15:4: "For whatsoever things are written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

IN "The Fallacy That Luther Found the Bible and Gave It to the People for the First Time in Their Own Language," the editor tries to put a few statistical excerpts to work for his cause. However, even the author of one of the three excerpts used has to state with cautious qualifications that "several successive popes . . . regarded it as a duty to take some precautions, not, indeed, to forbid the reading of the Scripture—remember this and proclaim it aloud—but to limit it among the faithful." (p. 76) Such a thesis is a gem of understatement.

A famed Jesuit controversialist, Cardinal Bellarmino, whom Pope Pius XI commended, made clear the position of his church when he flatly stated that the Bible is not for the people to read. If this should not suffice, one has just to take a glance at an official document of the Vatican, the fourth rule of the Index of Prohibited

Books. This fourth point of the Index reads as follows:

"Since it is manifest by experience that if the Bible in the vulgar tongue be suffered to be read everywhere without distinction, and more evil than good arises, let the judgment of the bishop or inquisitor be abided by so that after consulting the parish priest or the confessor they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they consider are able to receive no harm; but permission must be given in writing. But whosoever shall presume to read the Bible, or have it in possession, without such written permission, shall not receive absolution of their sins, unless they have first given up their Bibles. Booksellers who shall sell or furnish Bibles in the vulgar tongue to anyone who has no written license, shall forfeit the price of the books, and shall be otherwise punished at the pleasure of the Bishop."

If the Catholic author calls these mere "precautions," he must think that the Bible is a very harmful drug! Last, but not least, Pope Leo XII in the Encyclical of May 3, 1824, prompted the hierarchy to keep laymen away from "these poisonous pastures."

A CLEAR example of how to muddle an issue is the essay by Hugh Pope, O.P., under the title of "Source of the Church's Authority Concerning Scripture." Pope claims that the Bible is the charter of the Church, using the word "Church" as synonymous with "Catholic Church." He tries to prove his assertion in the following way:

"For if you question the Church's claim, she refers you to the Bible as an historical fact—not as historically true, for that is a wholly different matter. If you tell the Church that you find it hard to accept the Bible as historically true, she will tell you to settle the question for yourself. But, she will add, once you accept the Bible—at any rate in its main features—once you accept the 'fact' of Prophecy and its culmination in Jesus, . . . then you must also accept me as His Divinely ap-

pointed means for preserving and interpreting His teaching for the world to the end of time, as being 'the body of Christ,' 'the pillar and ground of truth.'" (pp. 67, 68) "Briefly, then, we prove the infallibility of the Church from the Bible as an historical fact in the world's history; we accept the inspiration of the Bible on the authority of that infallible church." (p. 67) In spite of the author's denials, we still think that a "vicious circle" is only too evident.

In "The Folly of Private Interpretation," James Cardinal Gibbons takes his move from the traditional Jewish custom regarding Biblical interpretation. Emphasizing the function of High Priest and Sanhedrim to rule as a Supreme Court in the matters of Biblical disputes, the Cardinal (quoting also from Deuteronomy) concludes by stating that "God does not refer the Jews for settlement of their controversies to the letter of the law, but to the living authority of the ecclesiastical tribunal which He had expressly established for that purpose." (p. 103)

Then the Cardinal passes to a consideration of the attitude of Jesus toward those Jewish institutions. Very strangely indeed, while triumphantly quoting from Matthew 23:23 (which he interprets as a blanket endorsement of all the dicta of the Scribes and Pharisees), the good Cardinal disregards altogether Matthew 15:3-9, as well as Mark 7:7-13, in which the Lord showed uncompromisingly the antithesis between the encroachments of tradition and the Word.

On the other hand, since a testimony such as that in John 5:39 ("Search the Scriptures, etc.") could not be tacitly disposed of, Cardinal Gibbons tries to dodge Christ's powerful indictment of Scriptural infidelity on the part of the higher Jewish institutions by blandly translating the Greek imperative tense into the English indicative tense. ("Ye search the Scriptures, etc.") Gibbons finds justification for his peregrine and partisan interpretation in the opinions "of many learned commentators, ancient and modern"

who "express the verb in the indicative mood"—which is just one way of throwing water on strong wine.

TO DEFEND his thesis still further, the Cardinal adds that "Jesus Himself never wrote a line of Scripture. He never once commanded His Apostles to write a word . . . When He sends them on their Apostolic errand, He says: 'Go teach all nations.' 'Preach the Gospel to every creature.' 'He that heareth you heareth Me.'" (p. 105) This being true, why does the Cardinal forget to add that the New Testament is the crystallization of that very Apostolic preaching, and the spiritual testament of those whom the Lord commanded to go forth and Preach?

Pitifully confident of having won his thesis, he proceeds to put all Reformers at large under canonical fire. Triumphantly he pleads: "Does not the conduct of the Reformers conclusively show the utter folly of interpreting the Scriptures by private judgment? . . . The sons of Noe attempted in their pride to ascend to heaven by the private interpretation of the Bible, and their efforts led to the confusion and multiplication of religions." (pp. 105, 106)

The Cardinal will allow us to differ about the conduct of the early Reformers, who were completely justified in putting the Bible open in the hands of people. The Reformers proved to be right in their efforts to restore Christianity to its gravitational center, which is Jesus Christ alone. The proof that they were right in their diagnosis of "Roman malady" is the fact that since the Reformation days the Church of Rome has departed even further from the standards of early Christianity by adding to her pantheon more and more human artifacts in the similitude of God. Should this process of increasing cleavage from Scriptural grounds go on indefinitely, Catholicism will have scarcely anything left to remind us of its early origin, much less of pristine Christianity.

We must concede that not all the essays collected in this anthology are slanted by the precon-

ceptions of a fixed church line. It is with great joy, indeed, that one reads the forceful and imaginative commentaries to this or that Scriptural passage by the early Fathers of the Church. For instance, the classically neat phraseology of Augustine (who equates the Scripture with a "two-edged sword," one edge in time and another edge projecting itself into eternity) or the authoritative words of Justin Martyr or Theophilus of Antioch in the matter of inspiration of Scripture—all are gems that the centuries gone by have failed to dim.

The words of Ambrose (ca. 390) especially should prove to have a sobering effect on those who, like the Roman hierarchy, try to take the open Bible away from the people. The saintly bishop of Milan, who wrote at a time when Rome was just a little *paganus* without political importance, incisively says: "As in Paradise, God walks in the Holy Scriptures, seeking man. When a sinner reads these Scriptures, he hears God's voice saying, 'Adam, where art thou?'" (p. 28) Evi-

dently Ambrose did not think that God needed in his "walks through Paradise" to be chaperoned by an "infallible Church." Would Cardinal Gibbons dare to accuse Ambrose of being a Luther *ante verbum*?

VERY INSPIRING also is a passage quoted from Jacques Maritain, with which the anthology closes. Speaking of the Scriptural premises of our contemporary historical reality, he says:

"In the very realm of spiritual life the message of the Gospel has revealed that the person is called to perfect freedom of those who have become a single spirit and love with God; but in the realm of temporal life the repercussions of the Gospel's message were to stimulate the natural aspirations of the person to liberation from misery, servitude, and exploitation of man by man. When you know that we are all made for blessedness, death no longer holds any terror; but you cannot become resigned to the oppression and enslavement of your brothers,

and you aspire for the earthly life of humanity, to a state of emancipation consonant with the dignity of this life." (p. 305)

The winged words of the French philosopher, representative as they are of the cultured Catholic laity, should prompt other less learned brother Catholics to appreciate and treasure that Biblical heritage which is at the very source of our Western civilization. Our objections to Catholicism stem largely from the divorce of the Roman Church from Biblical truth.

The book as a whole is commendable because it represents a rather striking exception to the century-long policy of the Roman Catholic hierarchy to keep Catholics away from "the poisoned pastures" of the Bible. The effect of Ralph L. Wood's anthology (regardless of all the erroneous points of view expressed by the different authors) should serve to revive among Catholic laymen an interest in Bible reading. In this prospect resides the chief value of the book.

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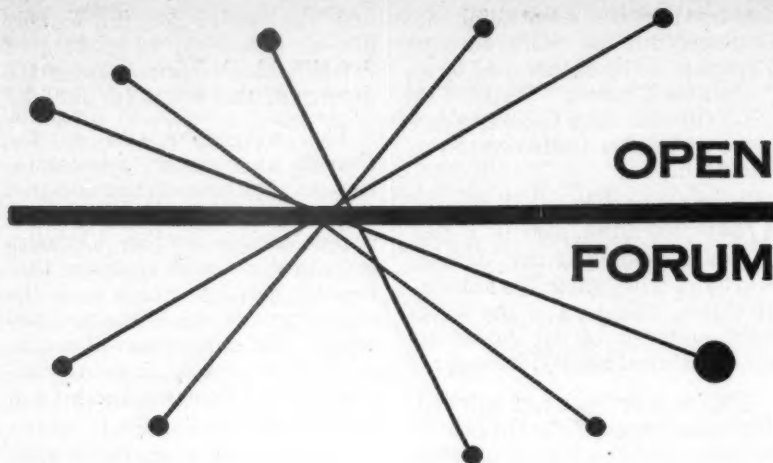
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Founding Fathers

Dear Dr. Montañó:

The following authentic historical facts not generally known (for obvious reasons) by Roman Catholics in this country may be of interest to your readers:

Out of 56 signers of the Declaration of Independence, 55 were Protestants and one Catholic:

- 34 were Episcopalians
- 13 were Congregationalists
- 6 were Presbyterians
- 1 was a Baptist
- 1 was a Quaker
- 1 was a Roman Catholic

The Boston Tea Party was formed by the Saint Andrews Masonic Lodge, headed by Paul Revere.

All Governors of the Thirteen Original States were Protestants.

Out of the 29 Major Generals in Washington's Army, 20 were Masons.

Out of over 60 Brigadier Generals in Washington's Army, all were Protestants except one, who was a Roman Catholic.

F. M.
Philadelphia, Pennsylvania

Favoritism

Dear Dr. Montañó:

[You may be interested in the situation regarding the direction of travel of the mail carrier from the New Carlisle, Indiana, post office and the location of homes and mailboxes on rural route #1 which he services.]

By looking up the postal regulations regarding the location of

rural mail boxes it will be found that the regulations state the boxes shall be placed on the right-hand side of the road in the *direction of travel* of the mailman.

... In LaSalle Road ... there are homes on both sides of the road, but the patrons are required to place their boxes on the *north* side of the road.

However, ... an exception has been made in the case of the Catholic priest.

Regardless of any excuse invented by the mail carrier or the postmaster, this is nothing more than pure, unadulterated *favoritism*, and I believe such instances as this should be publicized as much as possible ...

VIRGIL MCCLAIN
South Bend, Indiana

CARE and Catholics

Dear Dr. Montañó:

The enclosed correspondence is self-explanatory. We thought you might want to see the response we received from CARE ... [See March 1956 editorial, "Taxation Without Representation."]

A. DYKSTRA
Chicago, Illinois

CARE
New York, N. Y.
Gentlemen:

We have been informed of something which has aroused our indignation.

Your records will indicate that we have contributed quite regu-

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

larly for CARE packages to be sent abroad, also for packages which are undesignated as to possible recipients, without discrimination.

We now learn that in Italy, and also in Peru, these undesignated CARE packages are given to Roman Catholics only and are represented as having been generously donated by the Roman Catholic bishops and clergy, which is a base falsehood. In Italy a poor Protestant minister, who had very happily received a package, had it rudely snatched from him when someone shouted he was not a Roman Catholic.

It had been our thought that CARE was a reputable organization, without bias or discrimination, but we were much disappointed when we learned of the above, which came from a reliable source ...

A. DYKSTRA

Dear Mr. Dykstra:

We deeply appreciate your letter of March 28th, since CARE distributions are made on the basis of need alone, without qualification as to religion, political belief, etc.

If there has been any deviation from this policy, we are most anxious to have a full investigation made.

I wonder if we might request that you have the person who reported this matter to you send us full details. We shall be happy not merely to investigate, but to send a full report to him and to you.

Of course, in Roman Catholic countries, the majority of distributions are made to Catholics and in Protestant nations, the larger part are made to Protestants. Similarly, in Israel, the majority of distributions go to Arabs and Jews.

CARE was formed and is controlled by the charitable organizations listed at the bottom of this page, and it is their intention

that distributions be made on the basis of need alone.

You will note, by the way, that we do not at present number among our member agencies any primarily Catholic organization, although several are Protestant. This is not to mean that we would not welcome a Catholic agency, since it is CARE's desire to represent every faith in our national life . . .

FRANKLIN IRVING, Director
Service Division

New York, N. Y.

The Mirage of Lourdes

Dear Dr. Montañó:

In view of some recent happenings in our own community, your article on Lourdes in the February issue was of great interest to me. One of our prominent citizens, a Protestant, is now at Lourdes. She has cancer. She read the Cranston book and with the influence of Roman Catholic friends undertook the trip, arranged by the Roman Catholic society. The whole matter was put on the front page of several editions of the local papers. Various organizations entered into the project, Rotarians, Chamber of Commerce, etc., and the Methodist church held a twenty-four-hour vigil of continuous prayer. It was a great piece of publicity.

I appreciate the various points you made in your article. Again I found your weakness to be in the Scriptural treatment of the question. The miracle of the Bible, evidence shows, was used only as a sign to the nation of Israel. It was given to them at the time of their deliverance from Egypt. It was the evidence used by Moses to prove that he had been sent from God. To me that is the only strong answer to this sort of misrepresentation. When we as Protestants wake up to the realization that we are following the errors of Rome, not Biblical teaching, in accepting the doctrine that the "church" of Acts is the church of our dispensation, we will have weapons equal to the battle. Until then Rome is always sure to be several jumps ahead of us.

(MRS.) HELEN P. BROWN
Kansas City, Kansas

Binding and Loosing

Dear Sir:

The exegesis of Matt. 16:19 and 18:18 by Charles B. Williams in "Open Forum," March 1956, intrigues me. Doing a little interpolation of my own I sense that Dr. Walter L. Jantz, who quotes Williams' translation, is caught in that dilemma of trying to deny the power of absolution (and condemnation) as the exclusive right of the Romanist clergy and at the same time refrain from doing violence to simple, plain Scripture. He senses some error in the Roman theology but can't completely escape the plain implication of the words of Scripture. His exegetical translation is therefore obviously tendentious and prejudicial.

Nestle's 18th Edition reads "*estai dedemenon*" and "*dedemenon*." The construction is that of a predicate nominative sentence, these two words being the copula *einai* and the attributive participle used as an adjective. The only meaning can be "shall be bound." The verb form is *estai*, a simple future. The perfect tense is involved only in the adjectival meaning of the participle—a state or condition which transpired in the past and continues into the present. Our AV and RSV cannot be improved on. The meaning is that when a Christian absolves or condemns, the situation bears God's full endorsement.

Williams and Jantz and the others, none of whom are familiar to me, are definitely guilty of violating Scripture in their addition or substitution of "must" for "shall." Jesus and the Spirit-inspired Matthew certainly knew enough Aramaic and Greek to select a word that means "must," if that is what they wanted to say. Along this same line *deo* means "to bind" and not "to forbid" while *luo* denotes loosing, dissolving, separating and not "permitting." This forced exegesis, substituting words of the exegete for the words of the text is not only not to be recommended but is even interdicted by a divine anathema.

Still further, the old standard Gospel for the First Sunday after

Easter contains a parallel passage, John 20:21-23. Here the doctrine of the Office of the Keys is so plainly stated that I don't see how the most rabid dissenter can avoid the plain meaning. For here we have the word *aphiaymi* which plainly means "to forgive," thus providing Scripture's own interpretation of the two Matthean passages. In all three passages Jesus states a simple declaration of fact. When a Christian—any Christian, cleric or layman—pronounces absolution or condemnation in accord with the facts of Gospel and Law, repentance and faith, or impenitence and unbelief, the result and effect are exactly what the words imply: forgiveness or condemnation. It is true that "no one can forgive sins but God only" in His own name and by His own right. But in John 20:21, Mark 16:5-16, and Matthew 28:18, 19, Jesus delegates that authority to His disciples with the Great Commission. Indeed, how else would the benefits of objective justification won on Calvary be communicated or imparted to individual sinners without some such connection as the preaching, teaching, missionary, absolving function of the Church?

By all fair means let's combat the Romanist limitation of this work to its clergy. But let's not oppose one erroneous extreme by going to another equally erroneous extreme and denying this function absolutely. That offers only a choice between tweedle-dee and tweedle-dum. Let's stay with Scripture and its doctrine of the priesthood of all believers, confessing our faults to one another and forgiving one another, even as we promise in the fifth petition of the prayer Jesus taught us.

KARL F. BREEHNE, pastor

Our Redeemer Lutheran Church
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IPSE DIXIT

G. O'Vannev,

Roman Catholic columnist: "As never before in history, the need for an authoritative dogmatic and moral guide for men is shown in our own age when all types of authority are scorned and disregarded.

"The process that began with the breakdown of Church authority in the Protestant revolt, often miscalled the Reformation, has reached its logical conclusions in our times. There has been a breakdown of political authority until tyranny reigns in the government of Communism . . .

"Only in the reunion of all peoples with Rome as the infallible authority in matters of faith and morals will the modern trend towards anarchy be reversed." (*North Carolina Catholic*, Feb. 3, 1956)

Alban Fruth, O.S.B.

"It sometimes happens that in articles, sermons, and lectures priests go out of their way to point up the blasphemies, vices, sins, and intemperate speech of the founders and leaders of the various religious denominations. Whether such a policy accomplishes any good or proves the rightness or wrongness of a cause, is difficult to see. Is such a procedure wise; does it constitute a fair and solid argument? Of all the charges leveled against our opponents none stirs up such deep resentment as that of pointing up the wickedness of their founders and ministers. Those who make such accusations lay themselves open to embarrassing rejoinders.

"It is said that Luther was a

wicked man—so what? If that is proved—and it is not difficult to do so—what can be concluded validly from that fact? That none of his teachings are sound or that he has no right to exercise the authority with which the people invested him? If we maintain such a position we leave homebase dangerously exposed.

"We have had unworthy and wicked men in the highest positions in the Church, who maintained perfect orthodoxy in their teachings and a quasi measure of discipline over their subjects. Even the emperor Charlemagne called Bishops and priests to order as to their immoral lives and instituted urgently needed church reforms in spite of the fact that he could well have started with reforming his own private life. Christ said of the corrupt Pharisees: 'What they say, do ye; what they do, do ye not.' If, however, it is to be established that a man, however good or bad he be, has not the required authority to start a church, a different tack must be used.

"For nearly all the sins and vices found in Luther's troubled life, parallels can be found in the lives of some of the shepherds and sheep of the Catholic Church in the course of its long history. The *Index Librorum Prohibitorum* furnishes an ample list of heretical, blasphemous and lascivious writings composed often enough by Catholic clergymen and church dignitaries ranging from the *Facetiae Bacchi et Veneris* of a papal secretary to books of superstitious practices written (in his weaker moments) by a canonized saint. As for starting wars or ruthlessly ex-

terminating people, Caesar Cardinal Borgia and Cardinal Richelieu among others can serve as examples. As for tolerating approving sins against the holiness of matrimony (in particular cases), the life of Lucretia Borgia will yield instances of the too. As for immoral living among the clergy, some of the Saints have spoken against it in almost as intemperate a tone as Luther himself did.

"The fact that wickedness is found so often in high places in the Catholic Church is used by us as an argument to show that no force within or without the Church can destroy this divine institution. It is not good logic to use the same argument to indicate that the various religious sects do not have a divine character.

"It is difficult to see just what purpose is served by dishing up to the public the 'delicacies' that fell from Luther's table. . . . If this no inference should be drawn that research on this subject should cease, but it is just as well that the volumes resulting from such efforts be confined to dusty library shelves, and if the pages of such books should remain uncut, so much the better. How many of us would care to have our conversations and lectures trotted out before the public?

"Sometimes the charge is made that Luther left the Church because of his difficulties with keeping the Sixth Commandment. This is not so easy to prove—he married only five years after he broke with Rome, and no contemporary opponent of his makes much of a case of this charge.

"It is easier to refute falsehoods, distortions, and truncated truths than satisfactorily to explain to people of weak faith and hostile attitudes the unsavory, embarrassing, and damaging truths of our long history . . .

"It is true that Christ denounced the Pharisees and Scribes to their faces, but in the present case the circumstances are different—Christ was able to say: 'Which of you can convince me of sin?' Christ advised James and John to spare the thunder and lightning. Let's not rock the boat!" (*The Priest*, April, 1956)

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